Onkelos Exodus
תרגום אונקלוס על שמות
merged
https://www.sefaria.org/Onkelos_Exodus
This file contains merged sections from the following text versions:
-Metsudah Chumash, Metsudah Publications, 2009 [with Onkelos translation]
-https://www.nli.org.il/he/books/NNL_ALEPH002691623

Onkelos Exodus

Chapter 1

These are the names of the B’nei Yisrael who came to Egypt. Each man with his household who came with Yaakov.
Reuvein, Shimon, Leivi and Yehudah.
Yissachar, Zevulun, and Binyamin.
Don, Naftali, Gad and Asher.
All the souls that emanated from the loins of Yaakov, [numbered] seventy souls, [including] Yoseif who was [already] in Egypt.
Yoseif died. All his brothers and all that generation [also died.]
The B’nei Yisrael were fruitful and prolific, and their population multiplied. They were exceedingly mighty, and the land was filled with them.
A new king came into power over Egypt, who did not know [fulfill] Yoseif[’s decree].
He said to his people, “Behold, the people of the B’nei Yisrael are becoming too numerous and strong for us.
Come let us deal wisely with him [them]. Lest he [they] increase so much, that, if there is war, he [they] will join our enemies and fight [a war] against us, driving us [and they will go up] from the land.
They appointed conscription [cruel] officers over him [them] to oppress him [them] with their burdens [work]. He [B’nei Yisrael] built supply cities for Pharaoh, Pisom and Ramseis.
But the more [the Egyptians] oppressed him [them], the more [the B’nei Yisrael] increased and spread [became strong]. [The Egyptians] came to loathe the B’nei Yisrael.
The Egyptians enslaved the B’nei Yisrael, with body-breaking labor.
They made their lives bitter with harsh labor involving mortar and bricks, and all kinds of work in the fields. All the work they made them do [was intended] to break them.
The king of Egypt spoke to the Hebrew midwives. The name of one of them was Shifrah, and the name of the other was Puah.
He said, “When you deliver Hebrew women, you must look at the birthstool. If it is a boy, kill him; but if it is a girl, let her live.”
The midwives [however] feared [from before] Elohim and did not do as the Egyptian king had told them, and they kept the infant boys alive.
The king of Egypt called for the midwives and said to them, “Why did you do this? You let the infant boys live.”
The midwives said to Pharaoh, “The Hebrew women are not like the Egyptians. They know how to deliver. Even before a midwife gets to them, they have already given birth.”
Elohim was good to the midwives, and the people increased and were very mighty.
Because the midwives feared [from before] God, He gave them houses.
Pharaoh then commanded all his people, saying, “Every boy who is born [to the Hebrews] must be thrown into the river; but every girl shall be allowed to live.”

Chapter 2

A man of the house of Levi went and married the daughter of Levi.
The woman conceived and bore a son. She saw that he was [exceptionally] good, and she kept him hidden for three months.
When she could no longer hide him, she took a papyrus box and coated it with clay and tar. She placed the child in it, and placed it in the reeds near the bank of the river.
[The child's] sister stood herself at a distance to see what would happen to him.
Pharaoh's daughter went down to bathe by the river, while her maids walked along the river's edge. She saw the box among the reeds and sent her maid and she fetched it.
She opened it and saw the child, and behold a boy was crying. She took pity on it, and said, "This is one of the Hebrew boys."
[The infant's] sister said to Pharaoh's daughter, "Shall I go and call to you a nursing [mother] from the Hebrew women to nurse the child for you?"
"Go," said Pharaoh's daughter to her. The young girl went and called the child's mother.
Pharaoh's daughter said to her [the child's mother], "Take this child and nurse him for me, and I will pay your fee." The woman took the child and nursed it.
When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moshe, for she said, "I drew him from the water."
It was in those days when Moshe was grown that he [began] to go out to his brethren, and he saw their burdens [hard labor]. [One day] he saw an Egyptian beating one of his Hebrew brethren.
He [Moshe] looked all around and [when] he saw that no man was there [watching], he killed the Egyptian and hid his body in the sand.
He went out the next day, and behold two Hebrew men were quarreling. And he said to the wicked one, "Why are you beating your friend?"
He [the wicked one] said, "Who made you a man, officer and judge over us? Do you intend to kill me as you killed the Egyptian?" Moshe was frightened, and he said, "So [Certainly] the matter is known."
Pharaoh heard about the matter, and he planned to kill Moshe. Moshe fled from Pharaoh, and resided in the land of Midian, and he sat [lived] near the well.
The priest [minister] of Midian had seven daughters. They came to draw water [from the well] and fill the troughs to water their father's sheep.
Then the shepherds came and chased them away. Moshe got up and came to their aid, and then watered their sheep.
When they came to Reu'eil, their father, he said [to them], "How did you get to come [home] so early today?"
They said, "An Egyptian rescued us from the hand of the shepherds; and he also drew [water] for us, and watered the sheep."
He said to his daughters, "And where is he? Why did you abandon the man? Call him and let him eat bread."
Moshe agreed to reside with the man, and he gave Moshe his daughter Tzipporah.
When she gave birth to a son, he named him Gershom, for he said, "I have been a foreigner in a strange land."
A long time passed and the king of Egypt died. The B'nei Yisrael moaned because of their enslavement [which was hard upon them], and they cried. Their plea about their enslavement went up to [before] God.
Elohim heard their groaning [was heard before Elohim] and Elohim remembered His covenant with Avraham, with Yitzchok and with Yaakov.
Elohim saw [The enslavement of] the B'nei Yisrael [became revealed before Elohim], and Elohim took knowledge of them [said with His Word that He would deliver them].

Chapter 3

Moshe tended the sheep of his father-in-law Yisro, priest [minister] of Midian. He led the sheep to the edge of the wilderness [to the best pastures] and he came to the mountain [on which was the revealed the Glory] of God, in the area of Choreiv.
An angel of Adonoy appeared [became revealed] to him [Moshe] in the heart [a flame] of a fire in the midst of a thorn-bush. He looked and behold the bush was on fire, but the bush was not being consumed.
Moshe said, "I must turn aside and see [investigate] this great sight. Why doesn't the bush burn?"
When Adonoy saw that [Moshe] turned aside to see, Elohim called to him from the midst of the thorn-bush, and said, "Moshe, Moshe.'" He [Moshe] said, "Here I am."
He [God] said, "Do not come any closer. Take your shoes off your feet, because the place upon which you are standing is [a] holy ground [place]."
He [God] then said, "I am the God of your father, the God of Avraham, the God of Yitzchok, and the God of Yaakov." Moshe hid his face, for he was afraid to look at [the side of the Glory of] Elohim.
Adonoy said, "I have indeed seen the suffering of My people that are in Egypt [has indeed been revealed before Me]. I have heard how they [Their] cry out [is heard before Me] because [of the harshness] of their slave-masters, and I am aware of their pain [has become revealed before Me].
I have descended [become revealed] to free them from the hand of Egypt, and to bring them up from that land to a good, spacious land, to a land flowing with [producing] milk and honey; to the territory of the Canaanites, the Chittites, the Emorites, the Perizites, the Chivites and the Yevusites.
Now, behold, the cry of the B'nei Yisrael has come to [before] Me. I have also seen the oppression with which the Egyptians oppress them [is also revealed before Me].
Now go [come]. I am sending you to Pharaoh, and you will bring My people, the B'nei Yisrael, out of Egypt."
Moshe said to [before] Elohim, "Who am I that I should go to Pharaoh? Am I able to bring the B'nei Yisrael out of Egypt?"
He [God] said, "Because I will be with you [My Word will be your support]. This will be the proof that I have sent you—when you bring the people out of Egypt—you will serve [before] Elohim on this mountain."
Moshe said to [before] Elohim, "Behold, when I come to the B'nei Yisrael and say to them, 'The God of your fathers sent me to you,' they will say to me, 'What is His name?' What shall I say to them?"
Elohim said to Moshe, "Eh'yeh Asher Eh'yeh;" and He said, "This is what you must say to the B'nei Yisrael, 'Eh'yeh sent me to you.'"
Elohim continued talking to Moshe, "This is what you must say to the B'nei Yisrael, 'Adonoy, the God of your fathers, the God of Avraham, the God of Yitzchok, and the God of Yaakov, sent me to you. This is My eternal Name, and this is how I am to be mentioned for all generations.'"
"Go, gather the elders of Yisrael, and say to them, 'Adonoy, the God of your fathers appeared [became revealed] to me—the God of Avraham, Yitzchok and Yaakov—saying, "I have indeed been mindful of you, regarding that which is being done to you in Egypt.
I have said, I will bring you up out of the suffering of Egypt, to the land of the Canaanites, the Chittites, the Emorites, the Perizites, the Chivites and the Yevusites; to a land flowing with [producing] milk and honey.'"
They will listen to [obey] your voice [Words]. You and the elders of Yisrael will come to the king of Egypt, and say to him, 'Adonoy, God of

the Hebrews happened to meet with us. Now we request that you let us go [now] into the wilderness for three days, to bring an offering [sacrifice] to [before] Adonoy, our God.'
I know [It is revealed before Me] that the king of Egypt will not allow you to go [on this journey], but not because of his [power is] strong hand.
I will then send forth my hand [the blow of My power], and strike Egypt with all My wondrous deeds that I will perform in their midst. Then he [Pharaoh] will send you out.
I will give this people grace in the eyes of the Egyptians; and when you go, you will not leave empty handed.
Every woman shall borrow from her neighbor, and from the woman living in her house, articles of silver and gold, and clothing. You shall put them on your sons and daughters, and thus you will divest Egypt of its wealth."

Chapter 4

Moshe answered and said, "They will not believe me. They will not listen to my voice [obey me]. They will say, 'Adonoy did not appear [become revealed] to you.'"
Adonoy said to him, "What is that in your hand?" He said, "A rod."
[God] said, "Throw it on the ground." He [Moshe] threw it on the ground and it turned into a snake. Moshe ran away from it.
Adonoy said to Moshe, "Reach out your hand and grasp its tail." He reached out his hand and took hold of it, and it became a rod in his hand.
"This is so that they will believe that Adonoy appeared [became revealed] to you; the God of their fathers, God of Avraham, God of Yitzchok and God of Yaakov."
Adonoy said furthermore to him [Moshe], "Put your hand into your bosom." He put his hand into his bosom, and when he withdrew it, his hand had become a snow-like tzora'as [white as snow].
He [Adonoy] said, "Put your hand into your bosom again." [Moshe] put his hand into his bosom again, and when he withdrew it from his bosom, it had become [normal] as his flesh.
"If they do not believe you, and they do not listen to [accept] the voice [of proof] of the first [miraculous] sign; then they will believe the voice [of proof] of the latter [second] sign.
And if they will not believe even these two signs, and they will not listen to your voice [accept you], then you shall take from the water of the river and pour it on the dry land. The water that you will take from the river will turn into blood on the dry land."
Moshe said to [before] Adonoy, "I beg You Adonoy, I am not a man of words—not since yesterday, not since the day before—not from the time You [first] spoke to Your servant, for I am clumsy [slow] of mouth [speech] [heavy of speech] and clumsy [slow] of tongue [language]."
Adonoy said to him, "Who gave man a mouth, or who makes [a person] dumb or deaf? [Who makes a person] see or makes him blind? Is it not I—Adonoy?"
Now go. I [My Word] will be with your mouth, and teach you what to say."
[Moshe] said, "I beg You Adony [my Master,] please [now] send the one You usually send [who is fit to be sent]."
Adonoy displayed anger toward Moshe and said, "Is not Aharon, the Levite, your brother? I know [It is revealed before Me] that he knows how to speak. Behold he is setting out to meet you, and when he sees you he will rejoice in his heart.
You will speak to him and put the words in his mouth. I [My Word] will be with your mouth and with his mouth, and I will teach you what to do.

He will speak to the people for you. He will be your spokesman, and you will be his master.
Take this rod in your hand, for with it you will perform the [miraculous] signs."
Moshe went and returned to Yeser, his father-in-law, and said to him, "I would like to leave [now] and return to my brothers in Egypt, to see if they are still alive." Yisro said to Moshe, "Go in peace."
Adonoy said to Moshe in Midian, "Go, return to Egypt, for they have died—all the men who had sought your life [to kill you]."
Moshe [then] took his wife and his sons, set them to ride on the donkey, and he returned to the land of Egypt. Moshe took the rod of [with which miracles had been carried out before] God in his hand.
Adonoy said to Moshe, "On your way back to Egypt, see [keep in mind] all the wondrous [signs] that I have placed in your hand, and do them before Pharaoh. I will harden his heart, and he will not send the people out.
You will say to Pharaoh, This is what Adonoy said, Yisroel is My son, My firstborn.
And I have said to you, send out My son and let him serve [before] Me. If you refuse to send him, behold, I will slay your [own] firstborn son."
He [Moshe] was along the way, in the inn, [an Angel of] Adonoy confronted him, and wanted to kill him.
Tzipporah took a flint-stone and cut off her son's foreskin, and threw it at his feet [brought it before him], saying, "You are a bridegroom of blood to me [With this blood of circumcision, a husband is given to us]."
He then withdrew from him [Moshe. Then she said, "[You are] a bridegroom of blood [to me] because of the circumcision [Were it not for this blood of circumcision, my husband would have deserved to be killed]."
Adonoy said to Aharon, "Go meet Moshe in the desert." He [Aharon] went and met him at the mountain [upon which was revealed the Glory] of God and he kissed him.
Moshe told Aharon all the words of Adonoy with which He had sent him; and all the [miraculous] signs that He had commanded him [to demonstrate].
Moshe and Aharon went [to Egypt] and they gathered all the elders of the B'nei Yisrael.
Aharon spoke all the words that Adonoy had spoken to Moshe, and he demonstrated the [miraculous] signs in the eyes [sight] of the people.
The people believed. When they heard that Adonoy was mindful of the B'nei Yisrael, and that He had seen their suffering [was revealed before Him], they bowed their heads and prostrated themselves.

Chapter 5

Afterwards Moshe and Aharon went and said to Pharaoh, "This is what Adonoy, God of Yisrael said, 'Send My people, so they may celebrate a festival to [before] Me in the wilderness."
Pharaoh said, "Who is [The Name of] Adonoy [is not revealed to me] that I should obey his voice [Word], to let Yisrael go. I do not know [The Name of] Adonoy [is not revealed to me], nor will I let [the B'nei] Yisrael go."
They said [to him], "The God of the Hebrews has revealed Himself to us. Please [Now] allow us to take a three day journey into the wilderness, and let us sacrifice to [before] Adonoy, our God, lest He strike us with the plague or with the sword."
The king of Egypt said to them, "Why, Moshe and Aharon, are you distracting the people from their work? Get back to your burdens."
Then Pharaoh said, "Behold, the people of the land are now many, and you want them to take leave from their hard work."
That day, Pharaoh commanded the taskmasters of the people and their officers, saying,

“You shall no longer give the people straw to make bricks as before. Let them go gather [their own] straw,
[And] the quota of bricks that they made before, you shall place upon them; do not reduce it, for they are lazy and therefore they cry out, saying, ‘We want to go sacrifice to [before] our God.’
Make the workload heavier on the men, and make them do it. Let them not talk about [be occupied with] false ideas.”
They went out—the taskmasters of the people and their officers—and spoke to the people, saying, “This is what Pharaoh said, ‘I will no longer give you straw.
You must go get your own straw wherever you can find it, but your workload must not be reduced.’”
The people spread out all over Egypt to gather grain-chaff for straw.
The taskmasters pressured them saying, “You must complete your daily work [quota], just as [you did] [before] when there was straw [given to you].”
The officers of the B’nei Yisrael were beaten—those whom Pharaoh’s taskmasters had appointed—and were told, “Why have you not completed your quotas of brick making as you did yesterday and before neither yesterday, nor today?”
The officers of the B’nei Yisrael came and cried out to Pharaoh, saying “Why are you doing this to your slaves?
Your slaves are not given straw, and yet we are told to make bricks. Your slaves are beaten, and it is a sin for your people [sin against them].”
He said, “You are lazy, therefore you say, ‘Let us go sacrifice to [before] Adonoy.’
Now go, get to work. You will not be given straw, and you must deliver your quota of bricks.”
The officers of the B’nei Yisrael realized their bad position, saying, “You must not reduce your daily quota of bricks.”
They met Moshe and Aharon who were waiting to meet them as they were leaving Pharaoh.
They said to them [Moshe and Aharon], “Let Adonoy look at [become revealed to] you and judge [take revenge]. You have made our aroma abhorrent in the eyes of Pharaoh and in the eyes of his servants, putting a sword in their hands to kill us.”
Moshe returned to [before] Adonoy and said, “My Master. Why have You brought harm to this people? Why did You send me?
Ever since I came to Pharaoh to speak in Your Name, he has done harm to this people; and You have not rescued Your people.”

Chapter 6

Adonoy said to Moshe, “Now you will see what I will do to Pharaoh, for by [My] strong hand he will let them go, and by [a] strong hand, he will drive them out of his land.”
Elohim spoke to Moshe and said to him, “I am Adonoy.
I revealed Myself to Avraham, to Yitzchok, and to Yaakov as Almighty Shaddai, but My Name Adonoy I did not make known to them.
I also established My covenant with them, to give them the land of Canaan, the land of their sojourning where they lived as strangers.
And also [before Me] I have heard the groaning of the B’nei Yisrael, that the Egyptians are enslaving them, [has been heard before Me] and I have remembered My covenant.
Therefore say to the B’nei Yisrael, ‘I am Adonoy. I will bring you out from under [amongst] the [heavy] burdens of Egypt [the Egyptians], and I will save you from their slavery. I will redeem you with an outstretched arm, and with acts of great judgments.

I will take [bring] you to Myself [before Me] as a people, and I will be to you Elohim. You will know that I am Adonoy, your God Who is bringing you out from under [amongst] the [heavy] burdens of Egypt.
I will bring you to the land regarding which I raised My hand [in oath] [swore with My Word] that I would give it to Avraham, Yitzchok and Yaakov, and I will give it to you as an inheritance. I am Adonoy.'"
Moshe spoke [these words] to the B'nei Yisrael, but they would not listen to [obey] Moshe because of [their] shortness of wind and [the] hard labor [that was hard upon them].
Adonoy spoke to Moshe saying,
"Come, speak to Pharaoh, king of Egypt, that he send the B'nei Yisrael out of his land."
Moshe spoke before Adonoy, saying, "Behold the B'nei Yisrael have not listened to [obeyed] me, how then will Pharaoh listen to [accept] me—I whose lips are covered [am heavy of speech]."
Adonoy [then] spoke to Moshe and Aharon, commanding them regarding the B'nei Yisrael and Pharaoh, king of Egypt, to bring out the B'nei Yisrael from the land of Egypt.
These are the heads of their paternal households: the sons of Reuvein, the first-born of Yisrael [are]: Chanoch, Pallu, Chetzron and Carmi. These are the families of Reuvein.
The sons of Shimon: Yemuel, Yamin, Ohad, Yachin, Tzochar and Shaul, the son of the Canaanite woman. These are the families of Shimon.
These are the names of the sons of Leivi, according to their generations: Gershon, Kehos, and Merari. The years of Leivi's life were one hundred and thirty-seven years.
The sons of Gershon: Livni and Shimi, and their families [descending from them].
The sons of Kehos: Amram, Yitzhar, Chevron and Uzziel. The years of Kehos's life were one hundred and thirty-three years.
The sons of Merari: Machli and Mushi. These are the families of the Levites according to their [descending] generation.
Amram took his aunt [father's sister] Yocheved for his wife and she bore him Aharon and Moshe. The years of Amram's life were one hundred and thirty-seven years.
The sons of Yitzhar: Korach, Nefeg and Zichri.
The sons of Uzziel: Mishaeil, Eltzaphan and Sisri.
Aharon took Elisheva, daughter of Aminadav, sister of Nachshon, for a wife, and she bore him Nadav, Avihu, Elazar and Isamar.
The sons of Korach: Assir, Elkanah and Aviasaf. These are the families of the Korachites.
Elazar, son of Aharon took, for himself one of the daughters of Putieil, for a wife, and she bore him Pinchas. These are the heads of the Levites' patriarchs according to their families.
This is [the lineage of] Aharon and Moshe to whom Adonoy had said, "Bring the B'nei Yisrael out of the land of Egypt with their multitudes."
They are the ones who spoke to Pharaoh, king of Egypt, to bring the B'nei Yisrael out of Egypt. These are Moshe and Aharon.
It was the day when Adonoy spoke to Moshe in the land of Egypt.
Adonoy spoke to Moshe saying, "I am Adonoy. Speak to Pharaoh, king of Egypt, all that I am speaking to you."
Moshe said before Adonoy, "Behold, I have covered lips [am heavy of speech]. How will Pharaoh listen to [accept] me?"

Chapter 7

Adonoy said to Moshe, "See, I have made [appointed] you a god [master] to Pharaoh, and Aharon, your brother will be your spokesman.
You will speak all that I command you and Aharon, your brother, will speak to Pharaoh, that he send the B'nei Yisrael out of his land.

I will harden Pharaoh’s heart, [in order to] increase My signs and wonders in the land of Egypt.
[Thus] Pharaoh will not listen to [accept] you. But then I will display My hand [the blow of My power] against Egypt, and I will bring My multitude, My people, the B’nei Yisrael out of the land of Egypt with great acts of judgment.
Egypt will then know that I am Adonoy when I send forth My hand [the blow of My power] over Egypt and bring out the B’nei Yisrael from among them.”
Moshe and Aharon did so. They did exactly as Adonoy commanded them.
Moshe was eighty years old and Aharon was eighty-three years old when they spoke to Pharaoh.
Adonoy said to Moshe and Aharon, saying:
“When Pharaoh speaks to you, saying, ‘Give yourselves [credibility by displaying] a marvel;’ you [Moshe] should then say to Aharon, ‘Take your rod and throw it down before Pharaoh.’ It will become a serpent.’”
Moshe and Aharon came to Pharaoh and they did exactly as Adonoy commanded [them]. Aharon threw his rod before Pharaoh and before his servants and it became a serpent.
Pharaoh too called [his] wise men and magicians. The sorcerers of Egypt also did likewise with their magic art.
When each man threw down his rod they (the rods) became serpents, and Aharon’s rod swallowed their rods.
Pharaoh’s heart [remained] hard and he did not listen to [accept] them, just as Adonoy had foretold.
Adonoy said to Moshe, “Pharaoh’s heart is heavy [unmoved]. He refuses to let the people go.
Go to Pharaoh in the morning when he goes out to the water, and stand there to meet him by the bank of the river. The rod that was turned into a snake, take in your hand.
Say to him, “Adonoy, God of the Hebrews, sent me to you to say [to you], ‘Send out My people that they may worship [before] Me in the wilderness. Behold, thus far you have not listened [accepted].
This is what Adonoy has said, ‘By this you will know that I am Adonoy. Behold, with the rod that is in my hand, I will strike the water of the river and it will turn into blood.
The fish that is in the river will die, and the river will become polluted. The Egyptians will weary themselves [trying to purify] drinking water from the river.’”
Adonoy said to Moshe, “Say to Aharon, ‘Take your rod and extend your hand over the waters of Egypt—over their rivers, over their canals, over their lakes, and over every place where their water is gathered, and it [the water] will become blood. There will be blood throughout all the land of Egypt, [even] in [vessels] of wood and [vessels] of stone.”
Moshe and Aharon did exactly as Adonoy commanded them. He [Aharon] lifted the rod and struck the water in the river before the eyes of Pharaoh and before the eyes of his [Pharaoh’s] servants, and all the water of the river turned into blood.
The fish that were in the river died, and the river became so polluted that the Egyptians were unable to drink the water from the river. There was blood throughout all the land of Egypt.
The sorcerers of Egypt did likewise with their magic art. Pharaoh’s heart remained hardened and he did not listen to [accept] them, just as Adonoy had spoken.
Pharaoh turned and went into his house, and paid no attention even to this [miracle].
The Egyptians dug around the river for water to drink, for they could not drink from the waters of the river.
Seven full days [passed] after Adonoy had struck the river.

Adonoy said to Moshe, “Go to Pharaoh and say to him, ‘This is what Adonoy has said, “Send out my people so they may worship [before] Me.
If you refuse to send [them,] behold I will plague [smite] all your borders [territories] with frogs.
The river will swarm with frogs. They will emerge and come into your house, into your bedroom, and on your bed, into the houses of your servants and your people, into your ovens and into your kneading bowls.
Upon you and upon your people and upon all your servants the frogs will emerge.

Chapter 8

Adonoy said to Moshe, “Say to Aharon, ‘Extend your hand with your rod over the rivers, over the streams and over the lakes, and bring up the frogs upon the land of Egypt.’”
Aharon extended his hand over the waters of Egypt, and the frog emerged and covered the land of Egypt.
The sorcerers did likewise with their magic art, and made the frogs emerge upon the land of Egypt.
Pharaoh called for Moshe and Aharon and said, “Pray to [before] Adonoy, and let Him remove the frogs from me and from my people, and I will send the people to sacrifice to [before] Adonoy.”
Moshe said to Pharaoh, “Glorify [Request might for] yourself at my expense. [Exactly for] when shall I [Give me a time when I shall] pray for you, and for your servants and for your people, that the frogs be destroyed from you and from your houses, remaining only in the river.”
[Pharaoh] said, “By tomorrow.” [Moshe] said, “As you say. You will then know that there is none like Adonoy, our God.
The frogs will be removed from you, from your houses, from your servants and from your people. They will remain only in the river.
Moshe and Aharon left Pharaoh, and Moshe cried out to [prayed before] Adonoy concerning the frogs that He had set upon Pharaoh.
Adonoy did as Moshe said, the frogs died, [those that were in] the houses, the courtyards, and the fields.
They gathered them into [many] heaps, and the land was [they became] polluted [decayed upon the land].
[When] Pharaoh saw that there was respite, he hardened his heart and did not listen to [accept] them, just as Adonoy had spoken.
Adonoy said to Moshe, “Say to Aharon, Extend your rod and strike the dust of the earth; and it will turn into lice throughout the whole land of Egypt.”
They did so. Aharon extended his hand with his rod and struck the dust of the earth, and there was lice on man and beast. All the dust of the earth turned into lice throughout the whole land of Egypt.
The sorcerers did likewise with their magic art. They tried to bring forth lice but they could not, and there were lice on man and beast.
The sorcerers said to Pharaoh, “This is the finger of [a plague from before] Elohim;” but Pharaoh’s heart remained hardened and he did not listen to [accept] them, as Adonoy had spoken.
Adonoy said to Moshe, “Rise up early in the morning and set yourself before Pharaoh, when he goes out to the water, and say to him, ‘This is what Adonoy has said, ‘Send out My people so they may worship [before] Me.
For if you do not send out My people, behold, I will send against you and your servants, and your nation, and your houses, swarms of wild animals. The houses of Egypt will be full of the wild animals, and so too the ground upon which they stand.
On that day, I will set apart the land of Goshen upon which My people stand [dwell], so that there will not be any wild animals there, so that you will know that I am Adonoy [who rules] in the midst of the earth.

I will set a [sign of] deliverance (distinction) between [for] My people and between [but upon] your people [I will bring a plague]. This sign will take place tomorrow."
Adonoy did so. Huge throngs of wild animals came to the house of Pharaoh and the houses of his servants. Throughout the whole land of Egypt the land was devastated by the wild animals.
Pharaoh called for Moshe and Aharon, and he said, "Go! Sacrifice to [before] your God [here] in the land."
Moshe said, "It would not be proper to do so. For that which is abominable [sacred] to Egypt we intend to sacrifice to [the animal that the Egyptians worship we are taking to sacrifice before] Adonoy, our God. Could we sacrifice the abomination of the Egyptians before their eyes and not have them stone us? [Behold, we will sacrifice the animal that the Egyptians worship, and they will see. Will they not want to stone us?]
We must make a three day trip into the wilderness, and sacrifice to [before] Adonoy, our God, in the manner that He will tell us."
Pharaoh, said, "I will send you out so that you may sacrifice to [before] Adonoy, your God in the wilderness, as long as you do not go too far away. Pray [also] for me."
Moshe said, "Behold, when I leave your presence I will pray to [before] Adonoy, and the wild animals will depart from Pharaoh, and from his servants and from his people, tomorrow. But let Pharaoh never again deceive us [by] refusing to send the people to sacrifice to [before] Adonoy."
Moshe went out from Pharaoh[’s presence] and prayed to [before] Adonoy.
Adonoy did as Moshe spoke [requested]. He caused the wild animals to depart from Pharaoh from his servants and from his people. Not a single one remained.
But Pharaoh hardened his heart again, this time and he did not send out the people.

Chapter 9

Adonoy said to Moshe, "Go to Pharaoh and say to him, ‘This is what Adonoy, God of the Hebrews has said, Send out My people and let them serve [before] Me.
For if you refuse to send them out, and continue holding them;
behold, the hand of [a plague from before] Adonoy is directed at your livestock that are in the field—upon the horses, the donkeys, the camels, the cattle and the sheep—there will be a very heavy [serious] plague.
Adonoy will distinguish between the livestock of the [B’nei] Yisrael and the livestock of Egypt. None belonging to the B’nei Yisrael will die.’"
Adonoy has set a time, saying, Tomorrow Adonoy will do this thing in the land.
Adonoy did this thing on the next day, and all the livestock in Egypt died, but of the livestock of the B’nei Yisrael, not one died.
Pharaoh sent [scouts] and behold not a single animal of the B’nei Yisrael died. The heart of Pharaoh remained hard and he did not send out the people.
Adonoy spoke to Moshe and Aharon, "Both of you take full handfuls of furnace soot and let Moshe throw it heavenward before the eyes of Pharaoh.
It will become a fine dust [and settle] over the whole land of Egypt. It will settle on man and beast causing a rash which will break out into boils [affecting] the whole land of Egypt."
They took the furnace soot and stood before Pharaoh. Moshe threw it heavenward, and it caused a rash which broke into boils in man and beast.
The sorcerers could not stand before Moshe as a result of the rash, for the rash affected the sorcerers as well as all of Egypt.

Adonoy caused Pharaoh’s heart to remain hard and he did not listen to [accept] them just as Adonoy had spoken to Moshe.
Adonoy said to Moshe, “Rise early in the morning and stand before Pharaoh, and say to him, ‘This is what Adonoy, God of the Hebrews, has said, “Send out My people and let them serve [before] Me.
For this time, I will send all My plagues against your [very] heart. [They will strike] your servants and your people, so that you will know that there is none like Me[, a ruler] in all the earth.
For now [had I wanted to] I [could] have extended My hand [sent the plague of My strength], and struck you and your people with the pestilence, and you would have been obliterated from the earth.
Nevertheless, for this reason I have let you survive—to show you My strength—so that [the strength of] My Name will be declared throughout all the earth.
But you are still oppressing My people refusing to send them out.
Tomorrow at this time, I will cause it to rain [down] a tremendously heavy hail. There was never anything like it in Egypt, from the time it was founded until now.
Now send [word] and gather [shelter] your livestock and all that you have in the field. Any man or beast that is found [remains] in the field and will not be brought into the house [indoors]—the hail will descend upon them and they will die.”
He that feared the word of Adonoy among Pharaoh’s servants, made [gathered] his servants and his livestock flee into the houses [indoors].
But he whose heart did not heed the word of Adonoy, left his servants and his livestock in the field.
Adonoy said to Moshe, “Extend your hand toward the heavens, and there will be hail throughout the land of Egypt—on man and on beast, and upon all the vegetation in the land of Egypt.”
Moshe extended his rod toward the heavens, and Adonoy sent thunder and hail, and fire came streaming down upon the earth. Adonoy caused it to rain hail on the land of Egypt.
There was hail and fire [lightning] flashing among the hailstones. It was an extremely heavy [downfall]. There had never been anything like it in all the land of Egypt since it became a nation.
The hail struck throughout the whole land of Egypt, [killing] all that was in the field [outdoors]—both man and beast. All the vegetation in the fields was struck by the hail and every tree in the fields was shattered.
Only in the land of Goshen where the B’nei Yisrael were, there was no hail.
Pharaoh sent, and called for Moshe and Aharon, and he said to them, “This time I have sinned. Adonoy is the righteous One and I and my people are the sinners.
Pray to [before] Adonoy [for there is much relief before Him, so that there will be no thunders of anger like these upon us from before God, nor hail.] There has been enough of God’s thunder and hail. I will send you out without further delay.”
Moshe said to him, “When I leave the city, I will spread my hands [in prayer] to [before] Adonoy. The thunder will cease and their will be no more hail, so that you will know that the earth belongs to Adonoy.
But regarding you and your servants, I know that you are not yet in fear of [humbled from before] Adonoy, Elohim.
The flax and barley have been broken since the barley was ripe, and the flax had formed into stalks.
But neither the wheat or the spelt were broken since they are late in sprouting.”
Moshe [then] left Pharaoh’s presence, and left the city. He spread his hands [in prayer] to [before] Adonoy. The thunder ceased, and the hail and the rain [which had descended] did not reach the earth.

[When] Pharaoh saw that the rain, and the hail and the thunder ceased, he continued his sin[ful ways]. He and his servants hardened their hearts.
Pharaoh's heart was strengthened, and he did not send the B'nei Yisrael out. This was just as Adonoy had spoken through Moshe.

Chapter 10

Adonoy said to Moshe, "Go in to Pharaoh for I have hardened his heart and [also] the hearts of his servants, so that I will be able to set [perform] these [miraculous] signs in their midst.
And so that you may relate in the ears of [before] your son and grandson how I made a mockery of the Egyptians [the miracles that I performed in Egypt], and the miraculous signs I performed among them. You will then know that I am Adonoy."
Moshe and Aharon went in to Pharaoh and they said to him, "This is what Adonoy, God of the Hebrews, has said, 'How long will you refuse to be humbled before Me? Send My people out that they may worship [before] Me.
For if you refuse to send My people out, I will bring locusts within your borders tomorrow.
They will cover the visible surface [eye of the sun] of the land so that one will be unable to see the land. They will eat all that was spared, that remained for you from the hail, and they will eat every tree that grows for you in the field.
They will fill your houses, and the houses of all your servants, and the houses of all the Egyptians. [It will be something] that was never seen by your fathers or your fathers' fathers since the day they were on the earth until this day.'" He [Moshe] then turned and went out from Pharaoh.
Pharaoh's servants said to him, "How long will this [man] be a menace to us? Send these men out and let them worship Adonoy, their God. Did you not yet realize that Egypt is [being] destroyed?"
Moshe and Aharon were brought back to Pharaoh, and he said to them, "Go worship [before] Adonoy, your God. Exactly who will be going?"
Moshe said, "With our young and with our old we will go. With our sons, with our daughters, with our sheep and with our cattle we will go, for it is a festival to [before] Adonoy for all of us."
He [Pharaoh] said to them, "So be it. May [the Word of] Adonoy be with you [your support] just as I will send you and your little ones. Beware for evil confronts you [the evil which you intend to commit will be turned against your faces].
This is not right. [Only] the [adult] men should go and worship [before] Adonoy for this is what you desire." He had them expelled from Pharaoh's presence.
Adonoy said to Moshe, "Stretch out your hand over the land of Egypt for the locusts [to bring the locusts] and they will emerge upon the land of Egypt. They will eat all the vegetation in the land, that remained from [the destruction of] the hail."
Moshe stretched out his rod over the land of Egypt and Adonoy directed an east wind over the land all that day and all the night. When morning came the east wind had carried [brought] the locusts.
The locusts came up over the whole land of Egypt, and rested [settled] within all the borders of Egypt. It was very severe. Never before had there been such locusts and never again after them.
They covered the visible surface [eye of the sun] of the entire land so that the land was darkened. They ate all the vegetation of the land, and all the fruit of the trees that was left [spared] by the hail. No greenery remained on the trees or on the vegetation of the field in the entire land of Egypt.
Pharaoh hurriedly called for Moshe and Aharon, and he said, "I have sinned to [before] Adonoy, your God, and to you.

Now forgive my sin just this one time and plead with [before] Adonoy, your God, just to remove this death from me."
He [Moshe] left Pharaoh's presence and prayed to [before] Adonoy.
Adonoy turned a very strong westerly wind, that carried away the locusts, and plunged them into the Reed Sea. Not a single locust remained in all of Egypt's borders.
Adonoy hardened Pharaoh's heart, and he did not send out the B'nei Yisrael.
Adonoy said to Moshe, "Stretch out your hand toward the sky, and there will be darkness over the land of Egypt [after the darkness of the night will be removed]. The darkness will be tangible."
Moshe stretched out his hand toward the sky, and there was total darkness in the entire land of Egypt for three days.
Man could not see his fellow man, nor could anyone rise from his place for three days. But all the B'nei Yisrael had light in their dwellings.
Pharaoh called to Moshe, and he said, "Go! Worship [before] Adonoy. Just let your sheep and cattle stay behind. Even your little ones can go with you."
Moshe said, "You too will give us sacrifices and burnt-offerings that we will make [offer] to [before] our God.
Our own flocks will also go with us. Not a single hoof [thing] will remain. We must take from them to worship [before] Adonoy our God; since we do not know with what [animals] we will worship [before] Adonoy until we get there."
Adonoy hardened Pharaoh's heart and he was [no longer] willing to send them away.
Pharaoh said to him [Moshe] "Leave my presence. Beware! Do not see my face again; for on the day you see my face you will die."
Moshe said, "As you say. [You have spoken well.] I will not see your face again."

Chapter 11

Adonoy said to Moshe, "There is one more plague that I will bring upon Pharaoh and upon Egypt. After that he will send you away from here. When he sends you away, he will actually drive you out from here completely.
Speak, please [now], in the ears of [before] the people, and let each man request [borrow] from his friend, and each woman from her friend, articles of silver and articles of gold."
Adonoy gave the people favor in the eyes of the Egyptians. Moshe too was very great in the land of Egypt, [both] in the eyes of Pharaoh's servants and in the eyes of the people.
Moshe said, "This is what Adonoy has said, About the time of midnight, I will go out [become revealed] in the midst of Egypt.
Every first-born in the land of Egypt will die, from the first-born of Pharaoh sitting on his [who is destined to sit upon the] throne [of his kingdom], to the first-born of the [Egyptian] slave girl, behind the mill-stones, and every first-born animal.
There will be a great cry [of anguish] throughout the entire land of Egypt, the likes of which there never was and like there never will be.
But among all the B'nei Yisrael, a dog will not sharpen [cause damage with] its tongue [growl] at man or animal. You will then know that Adonoy distinguishes between Egypt and Yisrael.
Then all these, your servants, will come down to me, and prostrate themselves [beseech me] saying, 'Go! You and all the people that follow you [that are with you]. Then I will go out." He [Moshe] then left Pharaoh in great anger.
Adonoy said to Moshe, "Pharaoh will not listen to [accept] you. Thus I will multiply My wonders in the land of Egypt."

Moshe and Aharon had done all these wonders before Pharaoh. [However] Adonoy hardened Pharaoh’s heart and he did not send the B’nei Yisrael out of his land.

Chapter 12

Adonoy said to Moshe and Aharon in the land of Egypt saying:
“This month shall be [reckoned] to you [as] the head [beginning] of months. It shall be to you the first of the months of the year.
Speak to the entire community of Israel saying, ‘On the tenth [day] of this month they shall take—each man [shall take] a lamb for [his] family, a lamb for each household.
If the [members of the] household are too few for the [numbering of the] [eating of a] lamb then he shall take [a lamb] [together] with his neighbor, close by his house, according to the number of individuals. According to what the person eats shall you make your count regarding the lamb.
A flawless lamb, a yearling male must be in your possession. You may take it from sheep or goats.
You shall hold it in safekeeping until the fourteenth day of this month, they shall slaughter it—the entire community of Yisrael—between evenings [in the afternoon].
They shall take of its blood and place it on the side of the doorposts and on the lintel of the houses in which they will eat [the lamb].
They shall eat the meat during this night. It shall be roasted over fire. They shall eat it with matzos [matzoh] and bitter herbs.
You must not eat it half-cooked or [even] boiled in water, but only roasted over fire, its head with its knees and its inner organs.
You must not leave any of it over until morning. Any of it left over until morning must be burned in fire.
This is how you must eat it: with your waist belted, your shoes on your feet, and your staff in your hand. You must eat it in haste, it is a Pesach-offering to [before] Adonoy.
I will pass through [become revealed in] the land of Egypt on that night, and I will strike [kill] every first-born in the land of Egypt, from man to beast; and against all the gods of Egypt, I will execute judgments, I am Adonoy.
The blood will be for you as a sign on the houses where you are [staying]. I will see the blood and I will pass over [have mercy upon] you. There will be no plague against you when I strike the land of Egypt.
This day shall be for you a [day of] remembrance. You shall celebrate it as a festival to [before] Adonoy, throughout your generations. It is an eternal statute that you must celebrate it.
You must eat matzos [matzoh] for seven days, but before the first day you must remove [nullify] [all] leaven from your homes; for anyone who eats chametz, that soul will be cut off from Yisrael. [Chametz is forbidden] from the first day [of Pesach] until [after] the seventh day.
The first day shall be a holy assembly and the seventh day shall be a holy assembly to you. No work shall be done on them, only for [the preparation of food] which will be eaten by every person, that alone may be done for you.
You must be vigilant regarding the matzos [matzoh], for on this very day I brought out your hosts from the land of Egypt. You must preserve this day for your generations, it is an eternal statute.
In the first [month] [Nisan] on the fourteenth day of the month, in the evening you shall eat matzos [matzoh]; until the twenty-first day of the month in the evening.
For seven days leaven may not be found in your homes, for whoever eats chametz that soul shall be cut off from the community of Israel, whether a proselyte or a native born in the land.

You must not eat anything that is chametz. In all your dwellings you shall eat matzos [matzoh].
Moshe called to all the elders of Yisrael, and he said to them, “Draw [from your flocks] or purchase for yourselves a lamb for your families and slaughter it as a Pesach offering.
Take a bunch of hyssop, and dip it in the blood that is in the basin. Touch [Sprinkle] the lintel and the two side [door] posts with some of the blood in the basin. And all of you, let no man go out the door of his house until morning.
Adonoy will pass through [become revealed] to plague the Egyptians and He will see the blood on the lintel and on the two side [door] posts. Adonoy will then pass over [have mercy upon] that door and will not allow the destroyer to enter your houses to plague you.
You must preserve this [ritual] as a statute for you and your children forever.
When you come to the land that Adonoy will give to you, as He spoke, you must preserve this service.
When your children will ask you, “What is this service of yours?”
You shall say, “It is the Pesach-offering [of compassion] to [before] Adonoy Who passed over [had mercy upon] the houses of the B’nei Yisrael in Egypt when He struck the Egyptians and saved our homes. The people then bowed and prostrated themselves.
The B’nei Yisrael went and did as Adonoy commanded Moshe and Aharon. They [also] did so.
It was [exactly] midnight and Adonoy struck down [killed] every first-born son in the land of Egypt, from the first-born son of Pharaoh sitting on his [who is destined to sit upon the] throne [of his kingdom], to the first-born son of the captive [prisoner] who was in the dungeon, as well as every first-born animal.
Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no house where there were no dead.
[Pharaoh] called for Moshe and Aharon that night and said, “Set out! Get out from among my people, both you and the B’nei Yisrael. Go worship [before] Adonoy as you have said [requested].
Take your sheep and cattle too, as you have said and go; bless [pray for] me too.
The Egyptians pressed the people to hurry them—to send them out of the land, for they said, “We are all dead men.”
The people took their dough before it was leavened. Their [The] leftovers [of their dough] were wrapped in their clothing, [and carried] on their shoulders.
The B’nei Yisrael did as Moshe said, and they requested of the Egyptians silver articles and gold articles and clothing.
Adonoy granted the people favor in the eyes of the Egyptians, and they granted their request. They [B’nei Yisrael thus] drained Egypt of its wealth.
The B’nei Yisrael traveled from Ramseis to Sukkos. There were about six hundred thousand males on foot besides the children.
A great mixture [of nationalities] [multitude of strangers] also went up with them. There were [also] sheep and cattle, a huge amount of livestock.
They baked the dough that they had brought out of Egypt into matzoh cakes, for it was not leavened. Since they were driven out of Egypt and could not delay, they had also not prepared provisions for themselves.
The habitation of the B’nei Yisrael living in Egypt lasted four hundred and thirty years.
It was at the end of the four hundred and thirty years, and on that very day all of Adonoy’s multitudes went out of the land of Egypt.

This was a night of vigil for [before] Adonoy, to bring them out of the land of Egypt. This night remains a night of vigil to [before] Adonoy for all the B'nei Yisrael for [all] their generations.
Adonoy said to Moshe and Aharon, "This is the statute of the Pesach offering: No alien [Jew who renounces his religion] may eat it.
However each man's slave [if he was]purchased with money, you must circumcise him and then he may eat it.
An [alien] sojourner or hired worker may not eat it.
It must be eaten in one house [group]. You must not remove from the house any of its flesh, to the outdoors, and you must not break any of its bones.
The entire community of Yisrael must make this [offering].
When a proselyte dwells with you and wants to make the Pesach-offering to [before] Adonoy, every male must be circumcised. He may then come near [join] to make it, and be like the native born. But no uncircumcised male may eat of it.
There shall be one law for the native born and for the proselyte who dwells among you.
All the B'nei Yisrael did as Adonoy commanded Moshe and Aharon. They [Moshe and Aharon] also did so.
On that very day, Adonoy took the B'nei Yisrael out of Egypt in their multitudes.

Chapter 13

Adonoy spoke to Moshe, saying,
"Sanctify to [before] Me all the first-born, that [is the first to] open the womb among the B'nei Yisrael, both of man and beast, it is Mine."
Moshe said to the people, "Remember this day [as the day] on which you came out of Egypt, from the house of slavery, for with a strong hand Adonoy brought you out from this. You must not eat chametz.
On this day you went out, in the month of Aviv [Nissan].
When Adonoy brings you to the land of the Canaanite, the Chittites, the Emorites, the Chivites and the Yevusites, which He swore to your fathers [that He would] give to you—a land flowing with [producing] milk and honey—you must conduct this service in this month.
For seven days you must eat matzos [the matzoh], and the seventh day is a festival to Adonoy.
Matzos [Matzoh] must be eaten these seven days. No chametz may be seen in your possession, and no leaven may be seen in all your boundaries.
You must tell your son [child] on that day saying, 'Because of this, Adonoy did [this] for me when I came out of Egypt.'
It shall be to you as a sign on your hand, and for a reminder between your eyes, so that Adonoy's teachings will be in your mouth, for with a strong hand Adonoy brought you out of Egypt.
You must preserve this statute in its appointed time, from year to year.
When Adonoy brings you to the land of the Canaanites as He swore to you and to your fathers; and He will have given it to you.
[At that time] you must pass on, [set aside] every one that [is first to] open the womb, to [before] Adonoy. Every firstling that is dropped [born] by animals that belong to you, the males shall belong to [be consecrated before] Adonoy.
Redeem each firstling donkey with a sheep. If it is not redeemed, you must break its neck. Redeem every first-born male among your sons.
When your son asks you at a later time saying 'What is this?' You should say to him, "With a strong hand Adonoy brought us out of Egypt from the house of slavery.
When Pharaoh stubbornly refused to send us out, Adonoy killed every first-born in the land of Egypt, from the first-born of man to the first-

born of beast. I am therefore sacrificing to [before] Adonoy all that [is first to] open the womb which are male, and the first-born of my sons I redeem.'
[These words] shall be a sign on your hand and for totafos [phylacteries] between your eyes, for with a strong hand Adonoy brought us out of Egypt."
When Pharaoh sent away the people Elohim did not lead them by way of the land of the Philistines because it was the shortest route; for Elohim said, "The people might change their minds [tremble] should they encounter war, and return to Egypt.
And so Elohim led the people round-about by way of the Reed Sea Desert, and the B'nei Yisrael went up armed from the land of Egypt.
Moshe took [carried up] the bones of Yoseif with him, for [Yoseif] had bound the B'nei Yisrael by oath saying, "Elohim will surely remember you, and [then] you must carry up my bones out of here with you.
They journeyed from Sukkos and camped at Eisom at the edge of the desert.
Adonoy went before them by day in a pillar of cloud to lead them on the way, and at night in a pillar of fire to provide them with light, so that they could travel by day and by night.
He did not remove the pillar of cloud by day, or [even] the pillar of fire at night, from before the people.

Chapter 14

Adonoy spoke to Moshe saying:
"Speak to the B'nei Yisrael and have them turn back and camp before Pi haChiros, between Migdol and the sea, facing Ba'al Tzephon. Camp opposite it, near the sea."
Pharaoh will then say of the B'nei Yisrael, "They are confused in the land, the desert has shut [trapped] them in.
I will harden Pharaoh's heart and he will pursue them. and I will be glorified through Pharaoh and his entire army. Egypt will [then] know that I am Adonoy." They [the B'nei Yisrael] did just that.
The king of Egypt was told that the people had fled [gone]. Pharaoh and his servants had a change of heart regarding the people, and they said, "What have we done? [How did] we release Israel from serving us?
He [Pharaoh] harnessed his chariot and he took his people with him.
He took six hundred elite chariots [and crews], and all the [other] chariots of Egypt, and commanders [mighty men were appointed] over all of them.
Adonoy hardened the heart of Pharaoh, king of Egypt, and he pursued the B'nei Yisrael. The B'nei Yisrael went out high handedly [in triumph] [publicly].
The Egyptians pursued them and overtook them as they were encamped by the sea. There were all Pharaoh's chariot horses, his cavalry and his army [infantry], at Pi haChiros, facing Ba'al Tzephon.
Pharaoh drew near, and the B'nei Yisrael looked up, and beheld the Egyptians coming after them. They were very frightened, and the B'nei Yisrael cried out to [before] Adonoy.
They said to Moshe, "Were there not enough graves in Egypt that you took us out to die in the desert? What have you done to us, bringing us out of Egypt?
This is the [exact] thing that we told you in Egypt saying, 'Leave us alone and let us serve the Egyptians.' It would have been better for us to serve the Egyptians than we should die in the desert."
Moshe said to the people, "Do not be afraid, stand firm and you will see the deliverance of Adonoy, which He will perform for you this day, for the Egyptians you have seen this day you will never again see them, even to eternity.
Adonoy will fight [the war] for you, and you [must] remain silent.

Adonoy said to Moshe, “Why do you cry to Me? [I have accepted your prayer.] Speak to the B’nei Yisrael and let them move on.
And you [do as follows], raise your staff and extend your hand over the sea and split it. The B’nei Yisrael will then come [across] in the midst of the sea on dry land.
I will harden the heart of the Egyptians and they will follow after them. I will be glorified through Pharaoh and his entire army, his chariots and his cavalry.
The Egyptians will know that I am Adonoy when I am glorified through Pharaoh, his chariots and cavalry.
The angel of Elohim moved [from its position] when it traveled in front of the camp of Israel, and went behind them. The pillar of cloud moved from in front of them and it stood behind them.
It came between the Egyptian camp and the camp of Yisrael. There was the cloud and darkness [for the Egyptians] and [the pillar of fire] lit up the night [for Yisrael]. The camps did not approach each other all that night.
Moshe extended his hand over the sea and Adonoy turned back the sea with a strong east wind [blowing] all through the night. He made the sea into dry land, and the waters were divided.
The B’nei Yisrael went into the midst of the sea on dry land. The waters were like a wall [walls] to them, to their right and to their left.
The Egyptians pursued and followed them—all of Pharaoh’s horses, his chariots and his cavalry—into the middle of the sea.
It was the morning watch [the end of the night] Adonoy gazed down at the Egyptians camp through the pillar of fire and cloud, and He caused panic in the Egyptian camp.
He removed the wheels of their chariots and made them move heavily [clumsily]. The Egyptians said, “Let us flee the [B’nei] Yisrael, for [this is the might of] Adonoy [that] is fighting [wars] for them against Egypt.”
Adonoy said to Moshe, “Extend your hand over the sea, and the water will come back over the Egyptians, [over] their chariots and their cavalry.”
Moshe extended his hand over the sea, and, toward morning, the sea returned to its strength while the Egyptians were fleeing toward it. Adonoy overturned [stirred] the Egyptians in the midst of the sea.
The waters returned and covered the chariots, and the cavalry, including Pharaoh’s entire army which had followed them into the sea. Not one of them remained [alive].
The B’nei Yisrael walked on dry land in the midst of the sea. For them the waters were a wall [walls] to their right and to their left.
On that day Adonoy delivered [B’nei] Yisrael from the hand of Egypt. [B’nei] Yisrael saw the Egyptians dead on the seashore.
[B’nei] Yisrael saw the [might of the] great hand which Adonoy wielded against Egypt. The people feared [from before] Adonoy, and believed in [the Word of] Adonoy and [that] [in the prophecy of] Moshe [was] His servant.

Chapter 15

Then Moshe and the B’nei Yisrael sang this song to [exalted this praise before] Adonoy and they said, I [We] will sing to [praise and we will give thanks before] Adonoy for He is most high [exalted Himself above those who are exalted, and exaltation is His], horse and its rider He threw into the sea.
The strength and retribution [The awesomeness] of God [is my strength and my praise] was the cause of my deliverance. [He said with His Word and He has been a savior for me.] This is my Almighty and I will glorify [build a Temple for] Him; the God of my father and I will exalt [worship before] Him.

Adonoy is the master of [victory of] war[s], Adonoy is His Name.
Pharaoh's chariots and army He hurled into the sea; his elite officers were sunk in the Reed Sea.
The depths covered them, they sank into the shadowy depths like stone.
Your right hand Adonoy, is adorned with power, Your right hand Adonoy, crushes the enemy.
In Your great majesty [might], You destroy [crush] Your opponents [those who rise up against Your people]; You send forth Your fury, it consumes them like [fire consumes] straw.
Through the wind [breath] of Your nostrils [Word of Your mouth], the waters were heaped up [became wise], flowing water stood like a wall; the deep waters congealed in the heart of the sea.
The enemy [had] said, "I will pursue [them], I will overtake [them], I will divide the spoils, I will satisfy myself [My soul will be satisfied from them]; I will draw my sword, my hand will destroy them."
You made Your wind blow [said with Your Word], the sea covered them; they sank like lead in the mighty waters.
Who is like You among the mighty, Adonoy! Who is like You, adorned in holiness, Awesome in praise, doing wonders? [There is none besides You, for You are God, Adonoy! There is none besides You, O God, You are adorned in holiness, Awesome in praise, doing wonders!]
You extended Your right hand, the earth swallowed them.
In Your kindliness [goodness] You led the people [who] You redeemed; with Your might You guided [carried] them to Your holy dwelling place.
Peoples heard and they tremble, terror gripped the inhabitants of [those who inhabited] Philistia.
Then the chiefs of Edom panicked, the mighty men of Moav were seized with trembling; all the inhabitants of [those who inhabited] Canaan melted away [were crushed].
Horror and dread [will] fall upon them, at the greatness of Your arm [power], they [will be] are still [silent] as stone; until Your people [will] cross over [the stream of Arnon], Adonoy, until Your [this] people [who] You acquired [redeemed will] cross over [the Jordan].
You will bring them and plant them [cause them to dwell] on the mountain of Your inheritance, the place [prepared] for [the house of] Your habitation [Shechina], which You, Adonoy have made [established]; the Sanctuary—my Master—[which] Your hands established.
Adonoy will reign[, His kingdom is established] forever and ever.
When Pharaoh came with his horse and chariot and his cavalry into the sea, Adonoy returned the waters of the sea on them; and the B'nei Yisrael walked on dry land in the midst of the sea.
Miriam the prophetess, sister of Aharon, took the drum in her hand; and all the women followed her with drums and dancing.
Miriam led them in the response: "Sing to [Praise and give thanks before] Adonoy for He is most high [exalted Himself above those who are exalted, and exaltation is His]; horse and its rider He hurled into the sea."
Moshe led [B'nei] Yisrael away from the Reed Sea, and they went out into the desert of Shur [Cheger], they traveled for three days in the desert and they did not find any water.
They came to Marah but they could not drink the water of Marah because it was bitter. The place was therefore called Marah [bitter].
The people complained to Moshe saying, "What shall we drink?"
He [Moshe] cried out to [prayed before] Adonoy, Adonoy showed him [instructed him concerning] a tree and he threw it into the water, and the water became sweet [pleasing]. There He set before [established for] them statutes and ordinances, and there He tested them.
He said [to them,] "If you vigilantly obey the voice [Word] of Adonoy, your God, and do what is upright in His eyes [before Him], give ear to

His commandments, and preserve all His statutes; [then], every sickness that I brought upon Egypt, I will not bring upon you, for I am Adonoy, Who heals you.
Then they came to Eilim, where there were twelve springs of water and seventy date palms. and they camped the by the water.

Chapter 16

They journeyed from Eilim, and the entire community of the B'nei Yisrael came to the desert of Sin, which is between Eilim and Sinai. It was the fifteenth day of the second month after they went out of the land of Egypt.
The entire community of the B'nei Yisrael complained against Moshe and Aharon in the desert.
The B'nei Yisrael said to them, "If only we had died by the hand of [before] Adonoy in the land of Egypt, when we sat by pots of meat and ate our fill of bread, for you have brought us out to this desert to cause this entire congregation to die of starvation."
Adonoy said to Moshe, "Behold, I will make bread rain [come down] from heaven for you, and the people shall go out and gather enough for each day, that I may test them [to see] if they will walk in [the way of] My teaching or not.
On the sixth day [when] they prepare what they bring [home], it will be twice as much as they gather every [other] day."
Moshe and Aharon said to all the B'nei Yisrael, "In the evening you will know that [it is] Adonoy [Who] brought you out from the land of Egypt.
And in the morning you will see the glory of Adonoy, for He has heard your complaints [are heard (before Him)] against [regarding the Word of] Adonoy. But what are we that you cause complaints against us?"
[Then] Moshe said, "When Adonoy gives you meat to eat in the evening, and a filling meal of bread in the morning, Adonoy will have heard your complaints [will have been heard before Adonoy], that you cause complaints against Him. What are we? Your complaints are not against us but against [the Word of] Adonoy."
Then Moshe said to Aharon, "Say to the entire community of the B'nei Yisrael: Come near before Adonoy, for He has heard your complaints [have been heard before Him]."
As Aharon spoke to the entire community of the B'nei Yisrael, they turned toward to the desert, and behold the glory of Adonoy was visible [revealed] in the cloud.
Adonoy spoke to Moshe saying,
"I have heard the complaints of the B'nei Yisrael [have been heard before Me]. Speak to them saying, 'Between evenings [afternoon] you will eat meat, and in the morning you will have your fill of bread, and you will know that I am Adonoy, your God.
It was evening and quails rose up and covered the camp. In the morning there was a layer of dew [descended] around the camp.
The layer of dew [that had fallen] had risen, and behold, on the surface of the desert were thin [uncovered] [peeled away] flakes. It was as fine as [gir, like] frost on the ground.
The B'nei Yisrael saw it and said to one another, "It is a food," for they did not know [exactly] what [kind] it was. Moshe said to them, "This is the bread that Adonoy is giving you to eat.
This is what Adonoy has commanded: Each man shall gather his requirement of food. An omer per person, according to the number of your people. shall each man take for those in his tent."
The B'nei Yisrael did so. They gathered it, some more, some less.
However when they measured it with an omer, the one who had taken more had no extra, and the one who had taken less, was not lacking. They had gathered exactly enough for each one to eat.

Moshe said to them, “Let no man leave any over until morning.”
They did not listen to [accept] Moshe, and some men left some over until morning. It became wormy and putrid, and Moshe was angry with them.
They gathered it each morning, each man according to what he would eat. [When] the sun became hot [on that which remained from it upon the face of the field], it melted.
When the sixth day came, what they had gathered [was a] double [portion of] bread, two omers for each individual. All the leaders of the community came and told Moshe [about it].
He said to them, “This is what Adonoy has said: Tomorrow is a [day of] rest, Adonoy’s [a] holy Shabbos [before Adonoy]. Bake what you want to bake, and cook what you want to cook, and whatever is left over, put aside for yourselves, to preserve it until the morning.”
They put it aside until morning as Moshe had commanded. It did not turn putrid and there were no worms in it.
Moshe said, “Eat it today, for today is Shabbos to [before] Adonoy. Today you will not find it [manna] in the field.
Six days you shall gather it, but the seventh day is Shabbos, there will be none on [that day].”
When the seventh day came some of the people went out to gather, but they found none.
Adonoy said to Moshe, “How long will you refuse to keep My commandments and My teachings.”
See, because Adonoy gave you the Shabbos, therefore He gave you on the sixth day bread for two days. Every man must remain in his place. No man may go out of his place on the seventh day.
The people rested on the seventh day.
The House of Yisrael named it [the food] man[na]. It was like white coriander seed, and it tasted like wafers in honey.
Moshe said, “This is what Adonoy has commanded: Fill an omer [measure] with it to preserve it for your generations. That they may see the bread with which I fed you in the desert when I brought you out of the land of Egypt.”
Moshe said to Aharon, “Take a jar and put an omer full of manna in it, and place it before Adonoy to be preserved for your generations.”
As Adonoy commanded Moshe, Aharon placed it before the Testimony for preservation.
The B’nei Yisrael ate the manna for forty years, until they came to an inhabited land. They ate the manna until they came to the edge of the land of Canaan.
The omer is a tenth of an eiphoh [which is three se’in].

Chapter 17

The entire community of B’nei Yisrael journeyed from the wilderness of Sin, traveling according to the word of Adonoy. They camped in Rephidim, and there was no water for the people to drink.
The people quarreled with Moshe, and said, “Give us water to drink.”
Moshe said to them, “Why are you quarreling with me? Why are you testing [before] Adonoy?”
The people were suffering thirst for [the lack of] water, and the people complained against Moshe and said, “Why did you bring us up from Egypt—to kill me and my children, and my livestock with thirst?”
Moshe cried out to [prayed before] Adonoy saying, “What shall I do for this people? Before long they will stone me.”
Adonoy said to Moshe, “Pass to the front of the people and take with you the elders of the [B’nei] Yisrael. The staff with which you struck the river; take in to your hand, and go.
Behold, I will stand before you there on the rock in Choreiv. You shall strike the rock and water will come out of it, and the people [will be

able] to drink. Moshe did this in the sight [presence] of the elders of the [B'nei] Yisrael.
He [Moshe] named the place Massah and Merivah because the B'nei Yisrael had quarreled [Merivah] and because they had tested [Massah] [before] Adonoy, saying, "Is [the Shechina of] Adonoy among us or not?"
Amaleik came and fought [a war] with [B'nei] Yisrael in Rephidim.
Moshe said to Yehoshua, "Choose men for us and go out to battle [fight a war with] Amaleik. Tomorrow, I will stand on top of the hill with the staff [with which miracles were performed from before] of God in my hand."
Yehoshua did as Moshe told him—to battle [fight a war with] Amaleik. Moshe, Aharon and Chur went up to the top of the hill.
When Moshe raised his hand, [(the fighters) of the House of] [B'nei] Yisrael prevailed; but when he let his hand down [to rest] [(the fighters) of the House of] Amaleik prevailed.
Moshe's hands became heavy. They took a stone and placed it under him and he sat upon it. Aharon and Chur supported his hands, one of them on one side and one on the other side. His hands remained an expression of faith [as he prayed] [were spread in prayer] until sunset.
Yehoshua weakened [crushed] Amaleik and his people with the edge [word] of the sword.
Adonoy said to Moshe, "Write this as a remembrance in the Book, [the Torah] and repeat it in [before] Yehoshua's ears, for I will totally obliterate the memory of Amaleik from under the heavens.
Moshe built an altar and called it [worshiped on it before] Adonoy nissi [Adonoy is my miracle] [Who had performed miracles for him].
He said [with an oath, this saying from before the Awesome one, whose Shechina is upon His glorious throne, that in the future a war will be waged before God against the house of Amaleik to destroy them for generations forever.], "The hand is on God's throne, Adonoy will be at war with Amaleik for all generations."

Chapter 18

Yisro heard—priest [minister] of Midian, Moshe's father-in-law—about all that Elohim had done for Moshe and for His people Yisrael, that Adonoy brought Yisrael out of Egypt.
Moshe's father-in-law, Yisro took Moshe's wife, Tzipporah, after he had sent her back [home],
along with her two sons. The name of one was Gershom, because he [Moshe] had said, "I was a stranger in an alien land."
The name of the [other] one was Eliezer, because the God of my father was my help, and rescued me from the sword of Pharaoh.
Moshe's father-in-law, Yisro came, along with his [Moshe's] sons, and wife, to Moshe, to the desert where he was camped near the mountain [upon which the Glory] of God [was revealed].
He said to Moshe, "I, your father-in-law, Yisro, am coming to you along with your wife; her two sons are with her."
Moshe went out to greet his father-in-law. He prostrated himself and [then] kissed him. They asked after each other's well being, and went into the tent.
Moshe told his father-in-law all that Adonoy had done to Pharaoh and to Egypt for the sake of Yisrael; including all the hardship that had befallen them on the way, and [how] Adonoy had rescued them.
Yisro rejoiced over all the good that Adonoy had done for Yisrael; that He had rescued them from the hand of Egypt.
Yisro said, "Blessed is Adonoy Who rescued you from the hand of Egypt, and from the hand of Pharaoh; Who rescued the people from under the hand [domination] of Egypt [the Egyptians].

Now I know that Adonoy is greater than all the gods, [great, and there is no god besides Him,] because [with] the very thing [through which the Egyptians] they plotted [to punish Yisrael] came upon them [they themselves were punished].”
[Then] Yisro, Moshe’s father-in-law, brought [offered] a burnt-offering and [peace]-offerings to [before] God. Aharon and all the elders of Yisrael came to eat bread with [Yisro,] Moshe’s father-in-law, before God.
It was on the following day [that] Moshe sat to judge the people and the people stood around Moshe from morning until evening.
When Moshe’s father-in-law saw all that he did for the people, he said, “What is this that you are doing for the people? Why are you sitting by yourself and [letting] the people stand around you from morning until evening?”
Moshe said to his father-in-law, “Because the people come to me to seek [instruction from] God.
Whenever they have a problem, they come to me, and I judge between man and his neighbor. I impart to them God’s statutes and His laws.”
Moshe’s father-in-law said to him, “What you are doing is not good.
You are going to wear yourself out, you too and this people that is with you. This [activity] is too heavy for you. You cannot do it alone.
Now listen to my voice [obey me]. I will give you advice and [the Word of] God [will] be with you [your support]. You must be God’s representative [ask instruction from before God] for the people, and bring the[ir] problems to [before] God.
You shall enlighten them as to the statutes and laws, and impart to them the path in which they must walk, and the deeds they must do.
You must seek out from among all the people capable, God-fearing men, men of truth, who despise [accepting] gain. You must then appoint them over [the people] as officers of thousands, officers of hundreds, officers of fifties and officers of tens.
Let them [They shall] judge the people at all times. Every major problem they will bring to you, and every minor problem they shall judge by themselves. It will [thus] be easier for you since they will bear the burden with you.
If you do this and God commands you [to do so], you will be able to survive, and also this entire people will come [go] to their place in peace.”
Moshe listened to [accepted] the voice [word] of his father-in-law and he did all that he said.
Moshe chose capable men from among all Yisrael, and appointed them leaders over the people; officers of thousands, officers of hundreds, officers of fifties and officers of tens.
They judged [would judge] the people at all times. The difficult problems, they would bring to Moshe, and the simple problems they would judge by themselves.
Moshe sent his father-in-law off, and he [Yisro] went on his way to his land.

Chapter 19

In the third month of the Bnei Yisrael’s departure from the land of Egypt, on that very day they came to the desert of Sinai.
They had journeyed from Rephidim and had come to the desert of Sinai, and camped in the desert. Yisrael camped there opposite the mountain.
Moshe went up to [before] [the Presence of] God, and Adonoy called to him from the mountain, saying, “This is what you shall say to the House of Yaakov, and tell to the Bnei Yisrael.

‘You saw what I did to Egypt; and [how] I carried [transported] you [as if] on wings of eagles, and brought you [close] to Me [My worship].
And now if you listen diligently [obey] to My voice [Word], and preserve My covenant; you shall be [more] beloved before Me than My special treasure among all the peoples, for all the earth is Mine.
You will be to [before] Me a kingdom of [kings and] kohanim, and a holy nation.’ These are the words that you shall speak to the Bnei Yisrael.”
Moshe came [back] and called for the elders of the people. He presented to them all these words which Adonoy had commanded him.
All the people responded in unison, and said, “All that Adonoy has spoke, we will do.” Moshe brought the words of the people to [before] Adonoy.
Adonoy said to Moshe, “Behold, I will come [become revealed] to you in a thick cloud, so that the people will hear when I speak to you, and they will also believe in you forever.” Moshe told Adonoy the words of the people [before (Adonoy)].
Adonoy said to Moshe, “Go to the people, and sanctify [prepare] them today and tomorrow, and let them cleanse their clothing.
Let them be ready for the third day, for on the third day, Adonoy will descend [become revealed] on Mount Sinai in the sight of all the people.
Set bounds for the people around [the mountain], saying [to them], ‘Be careful not to go up the mountain, or [even] to touch its edge. Whoever touches the mountain will be put to death.
Do not touch him [with your] hand, for he will be stoned or cast down. Neither man or beast will be allowed to live. When the [ram’s] horn is sounded with a long blast, they will [then] be permitted to go up on the mountain.”
Moshe went down from the mountain to the people. He sanctified the people, and they immersed [washed] [themselves and] their clothing.
He said to the people, “Be ready by the end of three days. Do not come near a woman.
It was on the third day, in the morning, that there was thunder and lightning. A heavy cloud was on the mountain, and there was a very loud sound of the shofar. All the people in the camp trembled.
Moshe brought the people toward [the Divine Presence of] [the Word of] God, [leading them] out of the camp. They stood at the foot of the mountain.
The entire Mount Sinai was enveloped with smoke, for Adonoy had descended [become revealed] upon it in fire. Its smoke rose like the smoke of a [lime] furnace and the entire mountain trembled violently.
The sound of the shofar grew louder and louder. Moshe spoke and [from before] God responded to him [he was answered] with [His] voice.
Adonoy descended [became revealed] on Mount Sinai, to the top of the mountain, and Adonoy called to Moshe to come up to the top of the mountain, and Moshe went up.
Adonoy said to Moshe, “Go down and warn the people lest they break through [the boundary] toward [before] [the Presence of] Adonoy in order to see; and many [of them] will die.
Even the kohanim who [usually] come near to [serve before] Adonoy’s Presence, must be sanctified, lest Adonoy send destruction among [kill] them.”
Moshe said to [before] Adonoy, “The people can not go up to Mount Sinai, for You have warned us saying, ‘Set a boundary around the mountain and sanctify it.’”
Adonoy said to him, “Go down. You will then come up [again], along with Aharon. The kohanim and the people, [however,] must not break through to go up toward [before] [the Presence of] Adonoy, lest He send destruction among [kill] them.”

Moshe went down to the people, and he said [this] to them.

Chapter 20

Elohim spoke all these words, saying:
I am Adonoy, your God, Who brought you out of the land of Egypt, from the house of slaves [slavery].
You must not have any other gods before My Presence [besides Me].
You must not make for yourself any carved image, or picture of anything that is in the heaven above, or on the earth below, or in the water below the earth.
You must not prostrate yourself to them, and you must not worship them. For I, Adonoy your God, am a jealous Almighty. I am cognizant of the sins of fathers for [their] [rebellious] children, to the third and fourth [generations] of My enemies [when the children complete the sinning after their fathers].
But I do [acts of] loving kindness [goodness] for thousands [of generations] to those who love Me and preserve My commandments.
Do not take [swear in] the Name of Adonoy, your God in vain. For Adonoy will not acquit the one who takes [swears in] His Name in vain [falsely].
Remember the Shabbos day to sanctify it.
You may work six days, and do all your work.
But the seventh day is Shabbos to [before] Adonoy, your God. You must not do any manner of work—you, your son, your daughter, your slave, your maid, your animal, and the foreigner within your gates.
For in six days Adonoy made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore Adonoy blessed the Shabbos and made it holy.
Honor your father and your mother so that your days may be lengthened upon the land that Adonoy, your God, is giving you.
Do not commit murder. Do not commit adultery. Do not steal [by kidnapping human beings]. Do not testify as a false witness [testimony] against your neighbor.
Do not covet your neighbor’s house. Do not covet your neighbor’s wife, his slave, his maid, his ox, his donkey, or anything else that belongs to your neighbor.
All the people saw the sounds, the flames, the sound of the shofar, and the mountain emitting smoke. The people saw [all this] and they trembled, and stood far off.
They said to Moshe, “You speak to us and we will listen [obey]. Let [it not be spoken to us from before] Elohim not speak with us [anymore] lest we die.”
Moshe said to the people, “Do not be afraid. It was to exalt [test] you that [the Glory of] Elohim [became revealed to you] came [in this manner], so that the fear of Him be on your faces that you not sin.”
The people stood far off. Moshe drew near to the dense cloud where [the Glory of] [the Divine Presence of] God was.
Adonoy said to Moshe, “This is what you must say to the Bnei Yisrael. ‘You have seen that I have spoken to you from heaven.
Do not make[an image of anything that is] with [before] Me, gods of silver or gods of gold you must not make for yourselves.
Make an earthen altar for [before] Me and slaughter your burnt-offerings near it, your peace-offerings, your sheep and your cattle. In every place wherever I permit My Name to be mentioned [rest My Shechina], I will come [there I will send my blessing] to you and bless you.
When you build a stone altar for [before] Me, do not build it out of hewn stone, lest you lift your sword on it, you will [therewith] have profaned it.

Do not go up to My altar with steps, so that your nakedness not be revealed on it.’”

Chapter 21

And these are the laws that you shall set before them.
If you buy a Hebrew slave [who is a son of a Hebrew], he shall serve [you] for six years, but in the seventh [year] he is to go out free, for naught [without liability].
If he came by himself [unmarried], he shall go out by himself. If he was married, his wife shall go out with him.
If his master should give him a wife, and she bears him sons or daughters, then the woman and her children belong to her master, and he shall go out by himself.
If the slave explicitly says, “I have come to love my master, my wife and my children, I do not want to go out free.”
His master must bring him to [before] the judges. He must then bring him next to the door, or to the doorpost, and his master shall pierce his ear with an awl. He then serves his master [will be a working servant for him,] forever.
If a man sells his daughter to be a maidservant, she shall not go out [free] in the manner of male slaves.
If she is displeasing to her master, who had not designated [for otherwise he would have designated] her as his wife, he must allow her to be redeemed. He has no power [right] to sell her to an alien people [another man] for he has dealt deceitfully with [controlled] her.
If he has designated her as a wife for his son, he must grant her exactly the same rights as daughters [of Yisrael].
If he takes himself another [wife], her sustenance, her clothing and her conjugal rights he must not diminish.
If he does not do these three things to her, she goes out free with no repayment of money.
If one strikes a man and he [the victim] dies, he shall be put to death.
But if he did not lie in wait [to ambush him] but [from before] God [he was] brought it to his hand, then I will designate for you a place, to which he can flee [and find refuge].
But if a man plots against his neighbor to kill him intentionally, you may [even] take him from My altar to put him to death.
Whoever strikes his father or his mother shall be put to death.
Whoever steals [kidnaps] a man [person from B’nei Yisrael] and sells him, if he is found in his hand, he shall be put to death.
Whoever curses his father or his mother shall be put to death.
When men quarrel and one man hits his fellow with a stone or with [his] fist; and he [the victim] does not die but becomes bedridden [falls to idleness],
If he gets up and is able to walk on the outside on his own power, the one who struck him shall be acquitted. Still he must pay for his loss of work, and must pay for his complete cure [the doctor’s fee].
If a man strikes his male or female slave with a rod [power], and [the slave] dies under his hand, [the death] must be avenged [judged].
However if he [the slave] survives for a day or two, [his death] is not avenged [judged], for he [the slave] is his [master’s] property.
If men will fight and they strike a pregnant woman, causing her to miscarry, but there is no fatal injury [to the woman], he [the guilty one] is to be punished with a [monetary] penalty when the husband demands compensation. He shall pay as determined by the judges.
However if there is a fatal injury, you shall give [up] a life for a life.
[Compensation of] an eye for an eye, [of] a tooth for a tooth, [of] a hand for a hand, [of] a foot for a foot.

[Compensation of] a burn for a burn, [of] a wound for a wound, [of] a bruise [beating] for a bruise [beating].
If a man strikes the eye of his slave, or the eye of his female slave, and destroys [blinds] it, he shall set him [the slave] free as compensation for the eye.
If [he knocks out] the tooth of his slave, or knocks out the tooth of his female slave, he shall set him [the slave] free as compensation for the tooth.
If an ox gores a man or woman and the victim dies, the ox shall be stoned [to death], and its flesh may not be eaten. The owner of the ox shall go unpunished.
But if the ox had gored yesterday and the day before, and a warning was given to its owner, but he had not taken proper precautions to guard it, and kills a man or a woman, the ox must be stoned, and the owner also shall die [by Divine decree].
When an atonement fine shall be imposed on him, he must give for the redemption of his soul whatever sum is imposed on him.
Whether it is a son [a minor lad] [of Yisrael] that is gored [by the ox] or a daughter [a minor girl] [of Yisrael] that it gored, this law shall apply to it.
If the ox gored a male or female slave, he must give thirty silver shekalim [selaim] to their master, and the ox must be stoned.
If a man uncovers a pit, or if a man digs a pit, and does not cover it, and an ox or a donkey falls into it;
The owner of the pit must pay. He must compensate its owner with money, and the dead [animal] remains his [its original owner's] possesion.
If a man's ox injures his neighbor's ox and it dies, they shall sell the live ox and divide the money received for it. They shall also divide [the value of] the dead animal.
If it was known that it was a goring ox from yesterday and the day before, but he had not taken proper precaution to guard it, then he must pay full compensation, an ox for an ox. The dead [animal] remains in the possession [of its owner].
If a man steals an ox or a sheep, and then slaughters or sells it, he must pay five oxen for each ox, and four sheep for each sheep.

Chapter 22

If the thief is found [caught] while breaking in, and is struck and killed, there is no liability for his blood.
If the sun shone on him [eyes of witnesses fell upon him], there is liability for his blood. He must make full restitution. If he does not have [the means to do so], he shall be sold [as a slave to pay] for his theft.
If the stolen article is found in his hand [possession], whether it is an ox, donkey or sheep [that is alive], he must pay two live animals.
If he damages a field or vineyard with his animal—he lets his livestock loose, and [or] it feeds in another's field—from his [own] prime field and prime vineyard he must compensate [the owner].
If a fire goes out of control and finds [catches on] thorns, and then consumes bound or standing grain or a field, full restitution must be made by the one who started the fire.
If a man gives his neighbor money or articles to safeguard and they are stolen from the house of the [watch]man, if the thief is found, he must pay double.
If the thief is not found, the owner of the house [the watchman] must come before the judges [Beis Din], [to swear] that he did not lay a hand on his neighbor's possessions [for his personal use] [that which his neighbor handed over to him].

In every question of dishonesty whether it involves an ox, a donkey, a sheep, a garment, or anything that was [allegedly] lost of which [a witness] says, “This is it!” the claims of both parties must be brought to [before] the judges. The one whom the judges find guilty, must pay double restitution to his neighbor.
If a man gives his neighbor, a donkey, an ox, a sheep, or any animal for safeguarding; and it dies, or is injured, or is captured, and there is no eyewitness,
an oath to Adonoy shall be between them, that he [the watcher] did not lay his hand on his neighbor’s possession [for his personal use] [that which his neighbor handed over to him]. The owner must accept it [the oath], and [the watcher] need not make restitution.
But if it was indeed stolen from him, he must make restitution to its owner.
If it was torn apart [killed by wild beasts], he [the watcher] must provide witnesses [that is was torn apart]. He then need not pay for that which was torn apart.
If a man borrows something from his neighbor, and it becomes broken or dies; if the owner is not [involved] with him, he [the borrower] must make full restitution.
If the owner is [involved] with him, then he [the borrower] need not make restitution. If it was hired, it [the ox] comes in its rental price.
If a man seduces a virgin who is not betrothed, and lies with her; he must give the dowry to acquire [establish] her as his wife.
If her father utterly refuses to give her to him, he must give [the father] the weight of silver equal to the dowry usually given to virgins.
You shall not allow a witch to live.
Whoever lies with an animal must be put to death.
Whoever slaughters to a god [false gods of the peoples] must be condemned [to die]. [Sacrifices may be offered] to [the Name of] Adonoy alone.
You must not abuse or oppress a stranger, for you were strangers in the land of Egypt.
You must not mistreat any widow or orphan.
If you do mistreat him [them], when he cries out to [before] Me, I will indeed hear [obey] his cry.
Then I will cause My anger to flare, and I will kill you by the sword. Your wives will become widows and your children will be orphans.
When you lend money to My people, to the poor person who is with [among] you, do not act toward him as a [demanding] creditor. Do not place the burden of interest [an injury] upon him.
If you take your neighbor’s garment as security, you must return it to him till sunset;
For this alone is his covering, the garment [to cover] his skin. With what shall he lie down [to sleep]? If it happens that he cries out to [before] Me, I will hear [obey] [his cry] for I am gracious.
Do not curse judges. Do not curse a leader of your people.
[Your offering of] the fullness [of your newly ripened produce] and of your terumah-offering’s you must not delay. The first-born of your sons, you shall give to [separate before] Me.
You must do likewise with your oxen and with your sheep. Seven days it shall remain with its mother. On the eighth day you must give it to [separate it before] Me.
You shall be men of holiness to [before] Me, and you must not eat flesh that was torn off in the field [from a living animal]. Throw it to the dog.

Chapter 23

Do not accept a false report. Do not join hands with a wicked man to be a corrupt [false] witness [for him].
Do not follow the majority to do evil. Do not respond with your opinion in a dispute [merely] to lean [toward one side] [(Do not) refrain from teaching what is proper in your eyes regarding a judgment]. It must be decided by the majority.
Do not show favor [even] to the poor in his dispute [judgment].
If you come across your enemy's ox or his donkey going astray, bring it back to him.
If you see the donkey of your enemy lying under its burden, and you might not want to help him [stop yourself from abandoning him], [but you should] [[you should]] make every effort to help him [abandon what is in you heart against him and unload with him].
Do not bend justice [even] for your needy in his dispute.
Keep far away from anything false. Do not kill an [one who is] innocent [or one who goes out innocent from judgment] righteous man, for I will not acquit a wicked person.
Do not accept bribery, for bribery blinds the clear-sighted [eyes of the wise], and perverts the words of justice.
Do not oppress a stranger. You [should] know the soul [feelings] of the stranger, for you were strangers in the land of Egypt.
You may sow your land for six years, and gather its crops.
But on the seventh [year] you must let it rest, and abandon it [by not eating its produce], and let the needy among your people eat it. What they leave over, the beasts of the field can eat. Do the same with your vineyard and your olive [trees].
You may do your work six days, but on the seventh day you must cease; so that your ox and your donkey may rest, and the son of your female slave may be refreshed, and [also] the stranger.
Preserve everything that I have said to you. Do not mention the name of other [false] gods [of the peoples]. You must not cause it to be heard through your mouth.
Three times a year you are to celebrate with [before] Me.
You must keep the festival of Matzos. You must eat matzos for seven days, as I have commanded you. [This festival must be celebrated] at the appointed time, during the month when the grain is ripened, for in it [at this time] you went out of Egypt. Do not appear before My Presence [Me] empty-handed.
[You must also keep] the Festival of Harvest, [with bringing bikurim] the first fruits of your labor, which you planted in the field; [also] the Festival of Ingathering, at the close of the year, when you gather in [the fruits of] your labor from the field.
Three times a year, every male among you must appear before the Presence of the Master [of the world], Adonoy.
You must not sacrifice—while chometz is present—My [Pesach] sacrifice.
You must not allow to remain overnight [off the Altar]—the fat[s] of My [the] festival-offering—until morning.
The beginning of the first fruits of your land must be brought to the House of [the Sanctuary of] Adonoy, your God. You must not cook a young animal in the milk of its mother [eat meat with milk].
Behold, I will send an angel before you, to guard you on the way, and to bring you to the place that I have prepared.
Be careful in his presence and heed [obey] his voice [word]. Do not rebel against him; for he cannot bear [pardon] your transgression, as [in] My Name is in him [his word].
But if you truly listen to [obey] his voice [word], and do all that I speak, then I will be an enemy to your enemies, and attack those who attack you.

My messenger will go before you, and will bring you into [the land of] the Emorites, the Chittites, the Perizzites, the Canaanites, Chivites, and the Yevusites, and I will then annihilate them.
You must not prostrate yourself to their [false] gods, nor serve [sacrifice to] them. You must not adopt their customs. You must totally destroy [their idols] and completely break down their monuments.
You must serve [before] Adonoy, your God, and He will bless your bread [food] and your water [drink]. I will eliminate [bad] sickness from your midst.
No woman will suffer miscarriage or remain childless in your land. I will cause the number of your days to be full.
I will send My dread ahead of you, and I will bring panic to all the people among whom you will come [to fight against]. I will make all your enemies turn their backs to [before] you.
I will send [deadly] hornets ahead of you, and they will drive out the Chivites, the Canaanites, and the Chittites from before you.
I will not drive them out in a single year, lest the land become desolate, and the beasts of the field multiply against you.
Little by little I will drive them from before you, until you have increased and occupy the land.
I will set your borders from the Reed Sea to the Philistine Sea, and from the desert to the [Euphrates] river, for I will deliver into your hands all the inhabitants of the land, and you will drive them away before you.
Do not make a pact with them or with their [false] gods.
Do not allow them to live in your land, since they may cause you to sin to [before] Me; that you [might] worship their [false] gods, and this would be a [fatal] trap to you.

Chapter 24

He [God] had said to Moshe, ‘Go up to [the Presence of] [before] Adonoy, you, Aharon, Nadav, Avihu, and seventy of the elders of [the B’nei] Yisrael, and prostrate yourselves at a distance.
Moshe alone shall approach [the Presence of] [before] Adonoy, but they must not approach, and the people must not go up with him.”
Moshe came and told the people all the words of Adonoy, and all the laws. The people responded with one voice and said, “All the words that Adonoy has spoken, we will do.”
Moshe wrote down all the words of Adonoy. He arose early in the morning, and built an altar beneath [at the foot of] the mountain, and [also] twelve monuments [pillars] for the twelve tribes of [the B’nei] Yisrael.
He sent the youths [first-born] of B’nei Yisrael and they offered burnt-offerings, and sacrificed oxen as peace-offerings to [before] Adonoy.
Moshe took half the blood and put it in the basins, and [the other] half the blood he sprinkled on the altar.
He then took the Book of the Covenant, and read it in the ears of [before] the people. They said, “All that Adonoy has spoken, we will do and we will listen [obey].”
Moshe then took the blood and cast it on the [Altar to atone on behalf of the] people, and he said, “Behold, this is the blood of the covenant which Adonoy has made with you regarding all these words.”
Moshe and Aharon then went up along with Nadav and Avihu, and seventy of the elders of [the B’nei] Yisrael.
They saw [a vision of] the [Glory of the] God of Yisrael, and under His feet [the throne of His Glory] [there was something] like a brickwork of sapphire [precious stone], and it was like the essence [image] of heaven in purity.
But against the nobility of the B’nei Yisrael, He [God] did not send His hand [there was no damage]. They envisioned [saw the Glory of] God,

and they [rejoiced in their sacrifices which were accepted graciously as if they] ate and drank.
Adonoy then said to Moshe, “Come up to [before] Me to the mountain and remain there. I will give you the tablets of stone, the Torah and the commandment, which I have written [in order] to teach them.”
Moshe and Yehoshua, his attendant, set out, but [only] Moshe went up to the mountain [upon which the Glory] of God [was revealed].
He [Moshe] said to the elders, “Wait here for us until we return to you, and Aharon and Chur will be with you. Whoever has a claim can approach [before] them.”
Moshe went up to the mountain, and the cloud covered the mountain.
The glory of Adonoy rested on Mount Sinai, and the cloud covered it for six days. On the seventh day, He called to Moshe from the midst of the cloud.
The appearance of Adonoy’s glory was like [the appearance of] a consuming flame at the top to the mountain; before the eyes of the B’nei Yisrael.
And Moshe came into the midst of the cloud. and went up into the mountain. Moshe remained on the mountain for forty days and forty nights.

Chapter 25

Adonoy spoke to Moshe saying,
Speak to the B’nei Yisrael and have them take for [separate before] Me a terumah-offering. From every man whose heart impels him to generosity shall you take My terumah-offering.
This is the terumah-offering that you shall take from them: gold, silver and copper.
Greenish-blue [wool], dark red [wool], crimson [colored] [wool], fine linen, and goats [hair].
Red[-dyed] ram’s skins, tachash [multicolored] skins, and acacia wood.
Oil for the lamp. Spices for anointing-oil, and for the incense of aromatic spices.
Onyx stones, and filling stones [for setting] [into] the eiphod and breastplate.
They shall make a Sanctuary for [before] Me, and I will [then] dwell in their midst [rest My Shechina among them].
According to all that I am showing you—the form of the mishkon [tabernacle] and the form of all its vessels—and so should you make [it].
They shall make an ark of acacia wood, two and one-half amohs long, one and one-half amohs wide, and one and one-half amohs high.
Cover it with pure gold—you shall cover it inside and out. Make for it a golden crown-like rim around [its top].
Cast four gold rings, and place them on its [the ark’s] four corners, two rings on one side, and two rings on the second side.
Make [two] poles of acacia wood, and cover them with gold.
Place the poles in the rings on the sides of the ark, so that the ark can be carried with them.
In the rings of the ark, must the poles remain. They must not be removed from them.
You shall then place in the ark, the Testimony that I will give you.
Make a cover of pure gold [for the ark], two and one-half amohs long, and one and one-half amohs wide.
Make two golden cherubim. You must make them by hammering them out of the two ends of the [ark] cover.
Make one cherub out of one end [side], and one cherub out of the other end [side]. From the [same piece of gold as] the cover itself, you shall make the cherubim on its two ends [sides].

The cherubim shall spread their wings upward, sheltering the cover with their wings, and the cherubim shall face one another. Their faces shall be [inclined] toward the cover.
Place the cover on top of the ark and place the Testimony in the ark that I will give you.
I will set [prepare] My meetings [Word] with you there, and I will speak with you from above the cover, from between the cherubim that are on the Ark of the Testimony. All that which I will command you concerning the B’nei Yisrael.
You shall make a table out of acacia wood, two amohs will be its length, one amoh will be its width, and one and one-half amohs its height.
Overlay it with pure gold, and make a gold crown-like rim around it.
Make a ledge of a tefach [high] around [the table], and make a gold crown-like rim around the ledge.
Make four gold rings [for the table], and place the rings on the four corners that are on its legs.
The rings shall be against the ledge, and they shall be houses [receptacles] for the poles with which to carry the table.
Make the poles out of acacia wood, and overlay them with gold. The table will be carried by them.
Make its dishes [bread forms], spoons, its half-hollow tubes, and its supports, by which they [the breads] shall be covered. Make them out of pure gold.
You shall place the showbread upon the table, before Me at all times.
You shall make a menorah [out] of pure gold. The menorah must be made by hammering [its form out of a solid piece of gold]. Its base, its shaft, its cups, its knobs, and its flowers shall be of it [the same piece of gold].
Six branches shall extend from its sides, three branches of the menorah from one of its sides, and three branches of the menorah from the second side.
Three cups, engraved in almond shaped patterns, on one branch, with a knob and a flower. And three cups engraved in almond shaped patterns, on one branch, with a knob and a flower. So shall be [the form] of each of the six branches that extend from [the shaft of] the menorah.
The [shaft of the] menorah shall have four cups, engraved in almond shaped patterns, with their knobs and their flowers.
[There shall be] a knob under the two branches extending from it. [There should be] a [second] knob under the [second] two branches extending from it. [There should be] a [third] knob under the [third] two branches extending from it. [This holds true] for the six branches that extend from [the shaft of] the menorah.
Their knobs and their branches shall be made out of [the menorah] itself. It shall all be made of a single hammered work of pure gold.
You shall make seven lamps [for the menorah]. and its lamps shall be lit so that they shine toward it [the center lamp].
Its tongs and its [ash] scoops [shall also be made of] pure gold.
It shall be made out of a kikar of pure gold [together] with all these vessels.
Observe [carefully] and make them like the pattern that will be shown to you on the mountain.

Chapter 26

You shall [then] make the mishkon (Tabernacle) out of ten drapes, [consisting of] fine twined linen, greenish blue, dark red and crimson [colored] [wool]. Figures of cherubim, the work of a craftsman, shall be woven into them.
Each drape shall be twenty eight amohs long, and each drape shall be four amohs wide. All the drapes shall have the same measure.

Five of these drapes shall be joined [sewn] together and [the other] five drapes shall be joined [sewn] together.
Make loops of greenish blue [wool] on the edge of the drape which is at the [innermost] end of the [first] group. Do the same on the edge of the drape which is at the [innermost] end of the second group.
Make fifty loops on [the edge of] one drape, and make fifty loops on the edge of the drape which is on the second group. The loops shall be opposite one another.
Make fifty golden clasps, and join the drapes [of each group] together with the clasps, so that the mishkon is one.
Make drapes of goats hair for a covering over the mishkon. Make eleven drapes.
The length of each drape shall be thirty amohs, and the width of each drape shall be four amohs. The eleven drapes must have the same measure.
Join [sew] together five drapes by themselves, and [the other] six drapes by themselves. Let the sixth drape overhang before the entrance of the tent [mishkon].
Make fifty loops on the edge of one drape which is at the [innermost] end of the [first] group, and fifty loops on the edge of the drape which is on the second group.
Make fifty copper clasps. Bring the clasps into the loops, and join the tent together, making it one.
The overlapping excess [from what is left over] [in the breadth] of the drapes of the tent—half of the extra drape shall overlap the back of the mishkon.
The [extra] amoh on one side, and the [extra] amoh on the other side that were in excess of the length of the drapes of the tent shall overlap the sides of the mishkon, on both sides, to cover it.
Make a covering for the tent out of red dyed ram’s skins, and a covering of tachash [multicolored] skins above that.
Make the planks for the mishkon out of acacia wood; [these planks are] to stand upright [vertically].
Each plank shall be ten amohs long, and one and one half amohs shall be the width of each plank.
Each plank shall have two [square] pegs, exactly parallel to each other. So shall you make all the planks of the mishkon.
Make these planks for the mishkon, twenty planks for the southern side.
Make forty silver sockets, [and place them] under the twenty planks. There shall be two sockets under one plank [one] for each of the two pegs, and two sockets under the other plank, [one] for each of the two pegs.
For the second wall of the mishkon, to the northern side, [also make] twenty planks.
[Make] their forty silver sockets, two sockets under each plank, two sockets under each plank.
For the west end of the mishkon make six planks.
Make two planks for the corners of the mishkon at the rear side [their ends].
They must be coupled together on the bottom, and they must also be coupled together evenly on the top with one [square] ring. So must it be done with the two [planks], which are at the two corners.
Thus there will be eight planks, and their silver sockets, totaling sixteen sockets, two sockets under each plank, two sockets under each plank.
You shall make bars out of acacia wood, five for the planks of one wall, and five bars for the planks of the second wall of the mishkon. [There shall also be] five bars for the planks of the western [back] wall of the mishkon.
The middle [center] bar shall go through the planks, reinforcing the planks from one end to the other.

You shall overlay the planks with gold, and make their rings out of gold, to hold the bars. You shall [also] overlay the bars with gold.
You shall erect the mishkon according to its rules. As shown to you on the mountain.
You shall make a paroches [partition] out of greenish blue wool, dark red wool, crimson [colored] wool, and twined, fine linen. It shall be the work of a craftsman, with figures of cherubim [woven into it].
Place it [the paroches] upon four acacia-wood pillars, that are overlaid with gold. Their hooks shall [also] be of gold. These pillars are to be set into four silver sockets.
Place the paroches under the clasps [which kept the drapes together]. Bring into the space within [behind] the paroches, the Ark of the Testimony, and the paroches will divide for you between the Holy and the Holy of Holies.
Place the cover upon the Ark of the Testimony in the Holy of Holies.
Put the table outside the paroches, and the menorah opposite the table, toward the southern side of the mishkon. The table should be placed on the northern side.
You shall make a screen for the entrance of the tent. [Make it out of] greenish blue wool, dark red wool, crimson [colored] wool, and twined, fine linen. It shall be the work of an embroiderer.
Make five pillars of acacia wood for the screen. Overlay them with gold and their hooks are to be gold. Cast five copper sockets for them [the pillars].

Chapter 27

You shall make the altar out of acacia wood. It shall be five amohs long, and five amohs wide. The altar shall be square, and its height shall be three amohs.
Make its raised projections on its four corners. Its raised projections shall be of one piece with it, and you shall overlay it [the altar] with copper.
Make its pots to remove [collect] its ashes, [also] its scoops, its basins, its flesh hooks, and its fire pans. Make all of its vessels out of copper.
Make for it a grate of copper netting. On the grate you shall make four copper rings on its four corners.
Place it under the rim of the altar, extending downward, so that the grate reaches the middle of the altar.
Make poles for the altar, poles of acacia wood, and overlay them with copper.
Place its poles into the rings, and the poles shall be on the two sides of the altar when it is carried.
It should be a hollow structure constructed from boards. As it was shown to you on the mountain, so shall they make it.
You shall make the enclosure for the mishkon. On the south side there shall be curtains for the enclosure made of fine twined linen. It shall be one hundred amohs long on one side.
It shall have twenty pillars, and they shall have twenty copper sockets. The hooks and bands of the pillars shall be of silver.
The same shall be on the north side. The curtains shall be one hundred amohs long, with twenty pillars and twenty copper sockets. The hooks and bands of the pillar shall be of silver.
For the width of the enclosure on the west side there shall be curtains of fifty amohs. They shall have ten pillars and ten sockets.
The width of the enclosure on the east side shall be fifty amohs.
There shall be curtains fifteen amohs long on one flank [of the entrance]. They shall have three pillars and three sockets.

The other flank shall [also] have curtains of fifteen amohs. They [too] shall have three pillars and three sockets.
The entrance of the enclosure shall have a screen of twenty amohs. [It shall be made of] greenish-blue wool, dark red wool, crimson [colored] wool, and twined, fine linen. It shall be the work of an embroiderer. It [the screen] shall have four pillars and four sockets.
All the pillars around the enclosure shall have silver bands, and silver hooks, and copper sockets.
The length of the enclosure shall be one hundred amohs. The width shall be fifty by fifty amohs. The height [of the pillars holding up the curtains] of twisted fine linen shall be five amohs, and their sockets shall be [made] of copper.
All the vessels of the mishkon in all its service, all of its stakes and all the stakes of the enclosure, shall be made of copper.
You shall command the B’nei Yisrael and have them bring you clear olive oil, [made from olives that were] crushed for lighting, to keep the lamp burning constantly.
In the Tent of Meeting, outside the paroches, which is before the Testimony, Aharon and his sons shall arrange it [for the lamp to burn] from evening to morning before Adonoy. This is an everlasting statute for their generations of the B’nei Yisrael.

Chapter 28

And [now separate] and take unto you your brother, Aharon, and his sons with him, from among the B’nei Yisrael, to serve [before] Me [as kohanim]: Aharon, Nadav, Avihu, Elazar, and Isamar, the sons of Aharon.
Make sacred garments for your brother, Aharon, for honor and splendor.
Speak to all who are wise in heart, whom I have filled with the spirit of wisdom, and have them make Aharon’s garments, to sanctify him to serve [before] Me [as kohein].
These are the garments that they shall make: a breastplate, an eiphod, a robe, a checkered undershirt, a turban and a sash-belt. Have them make sacred garments for your brother Aharon, and for his sons, to serve [before] Me [as kohanim].
They shall take the gold, the greenish-blue wool, the dark red wool the crimson [colored] wool, and the fine twined linen.
They shall make the eiphod out of gold, greenish-blue wool, dark red wool, crimson [colored] wool, and fine twined linen, the work of a craftsman.
It shall have two shoulder straps attached to it, they shall be attached at its two corners [sides].
The eiphod’s belt [that enhances it], which is on it, shall be made in the same manner [as the eiphod]—it shall be woven with it. [with] gold, greenish blue wool, dark red wool, crimson [colored] wool and fine twined linen.
Take two shoham [onyx] stones and engrave on them the names of the B’nei Yisrael.
Six of their names on the one stone, and the remaining six names on the second stone, in the order of their birth.
The work of a skilled [precious] stone engraver, like the engraving of a signet [ring] [written in script that is clear like they engrave a signet ring] shall you engrave the two stones with the names of the B’nei Yisrael. In gold settings shall you place them.
Set the two stones on the shoulder straps of the eiphod as remembrance stones for the B’nei Yisrael. Aharon shall bear their names before Adonoy, on his two shoulders as a remembrance.
Make gold settings,
and two chains of pure gold, you will make them for the ends, a braided work. and you will fasten the braided chain’s to the settings.

Make a breastplate of judgment, the work of a craftsman. Make it in the same manner you made the eiphod. [Out of] gold, greenish-blue wool, dark red wool, crimson [colored] wool and fine twined linen, shall you make it.
It shall be a doubled square, a span in its length and a span in its width.
Fill it [the breastplate settings] with fillings of [mounted] stones. Their shall be four rows of [precious] stones: [The first row:] An odem [ruby], pitda [topaz], and a barekes [emerald], [shall be placed on] the first row [one].
The second row: nofech [carbuncle], sapphire, and yahalom [diamond].
The third row: leshem [opal], shevo [agate], and achlomo [amethyst].
The fourth row: tarshish [chrysolite], shoham [onyx], and yoshfei [jasper]. [These stones] shall be placed in gold settings in their fullness.
These stones shall have on them the names of the B'nei Yisrael, twelve of them by their names, each one's name [written in script that is clear like they engrave a signet ring] engraved as on a signet [ring], representing the twelve tribes.
Make [two] twisted end-chains for the breastplate, braided work of pure gold.
Make two gold ring's for the breastplate, and set the two rings on the two [upper] corners [sides] for the breastplate.
Place [attach] the two gold-braided chains on the two rings, at the corners [sides] of the breastplate.
The two ends of the two braided chains [which are on its two sides], you shall place [attach] to the two settings, and place them on the shoulder straps of the eiphod toward its face.
Make two gold rings and set them on the two [lower] corners [sides] of the breastplate, on its edge that is on the inner side of the eiphod.
Make two gold rings and place them on the two shoulder straps of the eiphod, on the bottom, toward its face, a gainst where they are joined, above the eiphod's belt.
They shall bind the [lower] rings of the breastplate to the [lower] rings of the eiphod with a cord of greenish-blue wool, so that it [the breastplate] remains against the eiphod's belt, so that the breastplate does not move from the eiphod.
Aharon will thus carry the names of the B'nei Yisrael on the breastplate of judgment, over his heart, when he comes into the Holy [sanctuary], as a constant remembrance before Adonoy.
Place in the breastplate the Urim and Tumim, and they will be over Aharon's heart when he comes before Adonoy. Aharon will carry the judgment of the B'nei Yisrael over his heart, before Adonoy always.
Make the robe of the eiphod completely out of greenish-blue wool.
Its opening at the top shall be turned inward. Its opening shall have a border [encircling] all around, [this border shall be] of woven work, like there is around the opening of a coat of armor, so that it will not be torn.
On its [lower] hem you shall make pomegranates of greenish-blue wool, dark red wool, and crimson [colored] wool—around its [lower] hem. There shall be gold bells between them, all around.
A gold bell and a pomegranate, a gold bell and a pomegranate, on the [lower] hem of the robe all around.
It shall be on Aharon when he performs [Divine] service. Its sound shall be heard when he comes into the Holy [sanctuary] in the presence of Adonoy, and when he comes out, so that he will not die.
You shall make a diadem of pure gold, and engrave on it in the manner of a signet [ring] [script that is clear], "Holy unto Adonoy."
Set [fasten] it on a greenish-blue wool cord, so that it will be on the turban. It shall be near the front of the turban.

It shall be [worn] on Aharon’s forehead, and Aharon will carry [atone] the iniquity of the sacred offerings that the B’nei Yisrael consecrate for all their sacred gifts. It shall be on his forehead always to make them [the sacred-offerings] acceptable before Adonoy.
Make the undershirt with checkered work of fine linen. Make the turban of fine linen. and the sash-belt shall be the work of an embroiderer.
For Aharon’s sons, make undershirts, and [also] make sash-belts for them. Make turban-like hats for them, for honor and splendor.
Clothe your brother, Aharon, with [these garments], and also [clothe] his sons along with him. [Then] anoint them, and install them [offer their sacrifices], and consecrate them to serve [before] Me [as kohanim].
Make for them linen pants to cover their nakedness, reaching from their waists to their thighs.
These [garments] must be worn by Aharon and his sons whenever they come into Tent of Meeting, or approach the altar to serve in the Holy [sanctuary], in order that they not bear iniquity and die. This is an everlasting statute for him and his descendants after him.

Chapter 29

This is what you must do for them to consecrate them to serve [before] Me [as kohanim]. Take one young bull and two unblemished rams,
[also] unleavened bread, unleavened loaves mixed with [olive] oil. and unleavened wafers anointed with oil. You must make them with fine wheat flour.
Place them in one basket and bring them in the basket [along] with the young bull and the two rams.
Bring Aharon and his sons near to the entrance of the Tent of Meeting, and immerse them in the water.
Take the garments and clothe Aharon with the undershirt, the robe of the eiphod, the eiphod, the breastplate, and gird [beautify] him with the belt of the eiphod.
Set the turban upon his head and place the sacred diadem upon the turban.
Take the anointing oil and pour it on his head and anoint him.
Bring his sons near and clothe them with undershirts.
Gird them—Aharon and his sons—with sash-belts, and bind turban-like hats for them, and the priesthood shall be for them an everlasting statute.
Thus you shall install [offer the sacrifice of] Aharon and [the sacrifice of] his sons.
Bring the young bull before the Tent of Meeting, and Aharon and his sons shall support their hands on the head of the young bull.
Slaughter the bull before Adonoy, at the entrance of the Tent of Meeting.
Take of the blood of the bull and put it on the horn-like elevations of the altar with your finger, and pour all the [remaining] blood at the base of the altar.
Take all the fat that covers the inner organs, the lobe that is with the liver, the two kidneys with the fat that is upon them, and burn them on the altar.
[However] the flesh of the bull, its skin, and its intestinal waste, you shall burn with fire outside the camp. It is a sin-offering.
Take the first ram and have Aharon and his sons support their hands on the head of the ram.
Slaughter the ram, and take its blood, and sprinkle it around the altar.
Cut the ram into pieces [its limbs]. [Then] wash off its intestines and its legs and place them with its cut up pieces [limbs] and its head.
Burn the entire ram on the altar, it is a burnt-offering to [before] Adonoy, a pleasing fragrance [to be accepted with favor], a fire-offering to [sacrifice before] Adonoy.
Take the second ram and have Aharon and his sons support their hands on the head of the ram.

Slaughter the ram, and take of its blood, and place it on the tip of Aharon’s right ear, and on the tip of the right ear of his sons, and on the thumb of their right hands, and on the big toe of their right feet. Sprinkle the [remaining] blood all around the altar.
Take of the blood that is on the altar, and of the anointing oil and sprinkle it upon Aharon and his garments, and upon his sons and their garments as well. Thus he and his garments will be consecrated, along with his sons and his son’s garments.
Take from the ram the [intestinal] fat, the broad tail, the fat that covers the inner organs, the lobe of the liver, the two kidneys, and the fat that is upon them, and the right shoulder, for it is a ram of a completion-offering [offering].
[Take also] one bread-cake, and one loaf of oiled bread, and one wafer from the basket of unleavened bread that is before Adonoy.
Place all [these things] upon the [open] hands of Aharon, and upon the [open] hands of his sons, and you shall wave them for wave-offering before Adonoy.
Then take [these things] from their hands and burn them on the altar after the burnt-offering as a pleasing fragrance [to be accepted with favor] before Adonoy. It is a fire-offering to [sacrifice before] Adonoy.
Take the breast from Aharon’s installation ram [offering] and wave it as wave-offering to [before] Adonoy. Then it shall be your [Moshe’s] portion.
Sanctify the breast of the wave-offering, and the shoulder of the terumah-offering which were [the] waved and uplifted [parts] of the ram of the completion-offering [offering] [which was used to install] Aharon and his sons.
It [the breast and shoulder] shall be for Aharon and his sons’ by statute for ever. [This portion is taken] from the B’nei Yisrael for it is a terumah-offering. It shall be a terumah-offering from the B’nei Yisrael taken from their peace-offerings. It is their terumah-offering to [before] Adonoy.
Aharon’s sacred garments shall be his son’s after him, to be uplifted through them and to be installed [offer their sacrifices] through them.
Seven [consecutive] days shall they be worn by he who serves in his place—one of his sons—who will come into the Tent of Meeting to serve in the Holy [Sanctuary].
Take the [remainder of the] ram of the completion-offering [offering] and cook its flesh in a sacred place.
Aharon and his sons shall eat the ram’s meat, along with the bread that is in the basket, at the entrance of the Tent of Meeting.
They are to eat those things through which atonement was achieved, to install them [offer their sacrifices] and [thereby] to sanctify them. A stranger [a non-kohein] may not eat thereof for they are sacred.
If any meat of the installation-offering [offering] is left over or if any of the bread [is left over] until morning, you must burn the leftovers in fire. It must not be eaten for it is sacred.
So shall you do for Aharon and his sons, according to all that I have commanded you. Seven days shall you install them [offer their sacrifices].
Offer a bull for a sin-offering each day for atonement; and by sprinkling [its blood] on the altar you will purify [elevate] it [the altar.] You shall then anoint it to sanctify it.
For seven days you shall make atonement for the altar and sanctify it and thus the altar will be Holy of Holies. Anything that touches the altar becomes sacred.
And this is what you shall offer upon the altar: two yearling lambs each day, continually.
Offer one lamb in the morning and offer the second lamb in the afternoon.

And a tenth [of an ephah] of fine flour mixed with one fourth of a hin of pressed olive oil, and a libation of a fourth of a hin of wine for the first lamb.
Offer the second lamb in the afternoon. As the meal-offering of the morning together with its libation, shall you offer it, for a pleasing fragrance [to be accepted with favor], a fire-offering to [sacrifice before] Adonoy.
This shall be a continual burnt-offering for your generations. [It shall be offered] at the entrance of the Tent of Meeting, before Adonoy, where I will meet [prepare My Word] with you, to speak to you there.
It is there that I will meet [prepare My Word] with the B'nei Yisrael, and it [I] will be sanctified with My Glory.
I will sanctify the Tent of Meeting and the altar, and Aharon and his sons I will sanctify to serve [before] Me as kohanim.
I will dwell [rest My Shechina] among the B'nei Yisrael, and I will be their God.
They will know that I, Adonoy, am their God who brought them out of the land of Egypt to dwell [rest My Shechina] among them. I am Adonoy, their God.

Chapter 30

You shall make an altar [upon which] to burn incense [spices]. Make it out of Acacia wood.
It shall be one amoh long and one amoh wide, it shall be a square, and two amohs high. Its horn-like elevations shall be of one piece with it.
You shall overlay it with pure gold, on its top, its walls all around, and its horn-like elevations, and make a gold crown-like rim all around it.
Make two gold rings for it under its crown-like rim, on two of its corners. Make them on its two opposite sides. They will house the poles with which it is carried.
Make the poles out of acacia wood and overlay them with gold.
Place it in front of the paroches that is by the Ark of the Testimony, in front of the covering that is on the Testimony where I will meet [prepare My Word] with you there.
Aharon shall burn upon it incense of spices. Every morning when he cleans the lamps, he shall burn it.
And when Aharon lights the lamps in the afternoon, he shall burn it. It is a continual incense [spice]-offering before Adonoy for you generations.
Do not bring upon it strange [unauthorized] incense [spices]; neither burnt-offerings nor meal-offerings. You shall not pour a libation-offering upon it.
Aharon shall make atonement on its horn-like elevations once each year. With the blood of the sin-offering of atonement, he shall make atonement on it once each year for your generations. It is Holy of Holies to [before] Adonoy.
Adonoy spoke to Moshe, saying,
"When you take the count of the B'nei Yisrael to determine their numbers, each man shall give an atonement pledge [a redemption] for his soul to [before] Adonoy, when you count them. Thus there will be no plague among them when you count them.
Everyone passing by to be counted must give this—half a shekel [sela] based on the shekel [sela] of the Holy [Sanctuary,] where a shekel [sela] is twenty geirah [ma'in]. Half of such a shekel [sela] must be given as a terumah-offering to [before] Adonoy.
Everyone passing by to be counted, from [age] twenty years and older, must give a terumah-offering to [before] Adonoy.

The rich shall not give more, and the poor shall not give less than half a shekel [sela], when giving this terumah-offering to [before] Adonoy to atone for your souls.
Take this atonement money from the B’nei Yisrael and donate it for the work of the Tent of Meeting. It will be a remembrance for the B’nei Yisrael before Adonoy to atone for your souls.”
Adonoy spoke to Moshe, saying:
“Make a copper wash basin and its copper base for washing [sanctification]; and place it between the Tent of Meeting and the Altar, and put water in it.
Aharon and his sons will wash from it [sanctify] their hands and their feet [from it].
Before entering the Tent of Meeting they must wash [sanctify] with water and they will not die, or whenever they approach the Altar for Divine service, or to burn a fire-offering to [sacrifice before] Adonoy.
They must wash [sanctify] their hands and their feet and they will not die. This is a perpetual statute for them, for him [Aharon] and his descendants for all their generations.”
Adonoy spoke to Moshe saying.
“You shall take the finest spices, [the weight of] five hundred [shekels] of pure myrrh, half portions of fragrant cinnamon, [consisting of] [the weight of] two hundred and fifty [shekels] each, and [the weight of] two hundred and fifty [shekels] of calamus spices.
[Also take] [the weight of] five hundred [shekels] of cassia based on the shekel [sela] value of the Holy [Sanctuary], and a [full] hin of olive oil.
Make it into sacred anointing oil, a blend made by a [perfume] blender. It shall be a sacred anointing oil.
Anoint with it the Tent of Meeting, and the Ark of the Testimony,
And the Table and all its vessels, and the Menorah and its vessels, and the [Spice] Incense Altar,
And the Burnt-offering Altar and all its vessels, and the wash basin and its base.
Sanctify them and they will become holy of holies. Anything that touches them will become holy.
You shall also anoint Aharon and his sons, and sanctify them to serve [before] Me as kohanim.”
Speak to the B’nei Yisrael, saying: “This shall be sacred anointing oil to [before] Me for all your generations.
It must not be poured on the flesh of any man, and its formula [likeness] must not be duplicated. It is sacred. It must be sacred to you.
If a person compounds a similar formula, or if he places from it upon an unauthorized person, he shall be cut off [spiritually] from his people.
Adonoy said to Moshe, Take for yourself spices, stacte, onycha and galbanum, spices and pure frankincense. They shall be of equal weight.
Make it into incense [spice], a blend blended by a blender, thoroughly blended, pure and holy.
Pulverize some of it very finely and place it before the [Ark of] Testimony in the Tent of Meeting, where I will meet [prepare My Word] with you. It shall be holy of holies to you.
The incense [spice] you are making, its formula [likeness] must not be duplicated for you[r use]. It shall be sacred to you for [before] Adonoy.
A person who duplicates this formula to enjoy its fragrance, shall be cut off [spiritually] from his people.”

Chapter 31

Adonoy spoke to Moshe, saying,

“I have called [exalted] by name [designated] Betzalel, son of Uri son of Chur, of the tribe of Yehudah.
I have filled him with Divine spirit [from before Elohim], with wisdom, with understanding, with knowledge, and with [the skill to perform] all types of crafting,
to devise plans [teach craftsmanship] to work in gold, in silver, and in copper,
to cut [precious] stones for setting, to carve wood, and to work in all types of crafting.
And behold, I have appointed [to serve] with him, Oholiav, son of Achisamach of the tribe of Don. In the heart of every wise-hearted person I have placed wisdom, so they can make all that I have commanded:
the Tent of Meeting, the Ark for the Testimony, the [Ark] Cover that is to be placed on it, and all the vessels [furniture] of the Tent:
the Table and its vessels, The pure [gold] Menorah, and all its vessels, and the [Spice] Incense Altar,
the Burnt—offering Altar, and all its vessels, the Wash Basin and its base.
[They shall also make] garments [coverings] of crochet-work [service], as well as the sacred garments for Aharon, the kohein, and the garments for his sons to serve [as kohanim,]
[Also] the anointing oil, and the incense of spices for the Holy [Sanctuary,] according to all that I have commanded you,” they shall make.
Adonoy said to Moshe, saying,
And you speak to the B’nei Yisrael, saying, You must still preserve My Shabbos [days], for it is a sign between Me [My Word] and yourselves for your generations to know that I Adonoy am making you holy.
You shall [therefore] preserve the Shabbos for it is sacred to you. Anyone who profanes it shall be put to death, for whoever does work on it [Shabbos] shall be cut off [spiritually] from the midst of his people.
You may do work on [the] six days [of the week] but the seventh day is a Shabbos of complete rest, it is sacred to [before] Adonoy. Whoever does work on the day of Shabbos shall be put to death.
The B’nei Yisrael shall preserve the Shabbos, to maintain the Shabbos for their generations, as an everlasting covenant.
Between Me [My Word] and between the B’nei Yisrael it is an everlasting sign; for in six days Adonoy made the heavens and the earth, and on the seventh day, He abstained from work and He rested.”
And He [Adonoy] gave to Moshe—when He finished speaking with him on Mount Sinai—two Tablets of the Testimony. They were stone tablets, written with God’s finger.

Chapter 32

[When] the people saw that Moshe was late in coming down from the mountain, they gathered against Aharon, and said to him, “Arise, make us gods that will lead us, for this Moshe, the man who brought us up from the land of Egypt, we do not know what happened to him.”
Aharon said to them, “Remove the golden rings which are on the ears of your wives, your sons, and your daughters and bring them to me.”
All the people removed the golden rings which were on their ears, and brought them to Aharon.
He took them from their hands, and formed it with [a goldsmith’s] engraving tool, and made it into a molten calf. They [then] said, “These, Yisrael, are your gods who brought you up from the land of Egypt.
[When] Aharon saw [this], he built an altar before it. Aharon then called out and said: “Tomorrow will be a festival to [before] Adonoy.”

They arose early the next morning, and offered burnt-offerings and brought peace-offerings. The people then sat down [reclined] to eat and drink, and got up to amuse themselves.
Adonoy spoke to Moshe, "Go down, for your people have become corrupt—those whom you brought up out of the land of Egypt.
They have departed quickly from the way that I commanded them, they have made for themselves a molten calf. They have prostrated themselves to it and offered sacrifices to it, and have said, 'These, Yisrael, are your gods who brought you up out of the land of Egypt.'"
Adonoy said to Moshe, "I have seen [observed] this people [are revealed before Me], and behold they are a stiff-necked people.
Now leave Me alone [leave your prayer from before Me] and My wrath will blaze against them and destroy them. I will then make you into a great nation."
Moshe implored [prayed] before the Presence of Adonoy, his God, and he said, "Adonoy! Why should Your wrath blaze against Your people whom You brought out from the land of Egypt with great power and with a mighty hand?
Why should Egypt be able to say, 'He brought them out with evil intent, to kill them in [between] the mountains, and to annihilate them from the face of the earth?' Turn from [withdraw] Your blazing wrath, and reconsider the [intent of doing] evil to Your people.
Remember Avraham, Yitzchok and Yisrael, Your servants, to whom You swore by Your Self [Word], and said to them, 'I will make your descendants as numerous as the stars of the heaven; and all this land of which I have spoken, I will give to your descendants, and they will inherit it forever.'"
Adonoy reconsidered the [intent of doing] evil that He had said He would do to His people.
Moshe turned and went down from the mountain with the two Tablets of the Testimony in his hand. They were tablets written on both sides, the writing was [visible] from either side.
The Tablets were the work of God, and the writing was the writing of God, engraved upon the Tablets.
Yehoshua heard the voice of the people rejoicing, and he said to Moshe, "There is a sound of battle in the camp."
But he [Moshe] said, "It is not the sound of strength [song of victory] [the mighty who are victorious in war], nor is it the sound of weakness [song of defeat] [the weak who are broken]. It is a sound of song [the rejoicers] that I hear."
As he [Moshe] approached the camp, he saw the calf and the dancing. Moshe's anger blazed, and he threw down the Tablets that were in his hands and smashed them beneath [at the bottom of] the mountain.
He took the calf that they had made, and burned it in fire, and ground it into fine powder. He then scattered it on the water, and made the B'nei Yisrael drink it.
Moshe then said to Aharon, "What did this people do to you that you brought upon them such a great sin?"
Aharon said, "Let not the wrath of my master blaze. You know that the people are set on evil.
They said to me, 'Make gods for us that will lead us for this Moshe, the man who brought us up from the land of Egypt, we do not know what happened to him.'
I said to them, 'Who has gold?' They removed [their gold] and gave it to me. I threw it into the fire, and this calf emerged."
Moshe saw [the bad traits of] the people for they were [now] exposed [rejected]; for Aharon had allowed them to be exposed [nullified them], and now they would be disgraced among their adversaries [to make them take a bad name for themselves for their generations].

Moshe stood at the entrance of the camp and said, "Whoever is for [fears] Adonoy, [come] to me." All the sons of Leivi gathered to him.
He said to them, "This is what Adonoy, God of Yisrael has said, 'Let each man put his sword on his hip and pass through from gate to gate in the camp. Let each man kill [even] his brother, each man his friend, each man his relative.
The sons of Leivi did as Moshe said. On that day those that fell from among the people, numbered approximately three thousand men.
Moshe said, "Consecrate yourselves [Your hands have offered a sacrifice] today to [before] Adonoy—for each man killed [even] his son and brothers—that He may bestow a blessing upon you today."
The next day Moshe said to the people, "You have committed a great sin. Now I will go up to [before] Adonoy, perhaps I will gain atonement for your sin."
Moshe returned to [before] Adonoy and said, "I beseech You! This people have committed a great sin and have made a god of gold.
Now if You would bear [forgive] their sin, and if not, blot me out from Your book that You have written."
Adonoy said to Moshe, "Those who have sinned against [before] Me, I will blot out from My book.
And now, go, lead the people to [the place] of which I have spoken to you. Behold, My angel will go before you. However on the day when I take account of them, I will take their sin into account.
Adonoy then struck the people with a plague because they had made [worshiped] the calf that Aharon made.

Chapter 33

Adonoy spoke to Moshe, "Leave, go up from this [place]—you and the people you brought up from the land of Egypt—to the land of which I swore to Avraham, to Yitzchok and to Yaakov, saying, 'To your descendants I will give it.'
I will send an angel before you, and I will drive out the Canaanites, the Emorites, the Chitites, the Perizites, the Chivites, and the Yevusites.
[You will then] enter a land flowing with [producing] milk and honey. [I am sending an angel] for I [My Shechina] will not go up among you, for you are a stiff-necked people and I may destroy you along the way."
When the people heard this bad news they mourned and no man wore his ornaments [crowns].
Adonoy said to Moshe, "Say to the B'nei Yisrael, 'You are a stiff-necked people. Were I [My Shechina] to go up among you for one moment, I would destroy you. Now remove your ornaments and I know [it will be revealed before Me] what to do with you.'"
The B'nei Yisrael took off their ornaments that they had [worn] at Mount Chorev.
Moshe would take the tent and set it up outside the camp, a distance from the camp, and he called it [the] Tent of Meeting [the house of Instruction]. Everyone who sought [instruction from before] Adonoy, would go out to the Tent of Meeting [the house of Instruction] that was outside the camp.
Whenever Moshe went out to the tent, all the people would rise, and each person would stand at the entrance of his tent; and they would gaze after Moshe, until he had gone into the tent.
When Moshe had gone into the tent, the Pillar of Cloud would descend and stand at the entrance of the tent, and [Adonoy] would speak to [Himself with] Moshe.
When all the people saw the Pillar of Cloud, standing at the entrance of the tent; all the people rose and prostrated themselves, each man at the entrance of his tent.

Adonoy spoke to [Himself with] Moshe face to face [word to word], just as a man speaks to his friend. and [Moshe then] would return to the camp, but his youthful attendant, Yehoshua, son of Nun, did not leave the tent.
Moshe said to [before] Adonoy, "Behold, You say to me, 'Lead this people up [to the land of Canaan],' but You did not let me know whom You would send with me. You [also] said, 'I know [exalted] you by name and you have also found favor in My eyes [before Me].'
Now, please, if I have [now] found favor in Your eyes [before You], please [now] let me know Your [the way of Your goodness] way, so that I will know You [Your love], that I may find favor in Your eyes [before You]; and [also] consider [it will be revealed before You] that this nation is [indeed] Your people."
He [God] said, "My Presence [Shechina] will go [with you] and I will accede to you[r request]."
And he [Moshe] said to [before] Him, "If Your Presence [Shechina] does not go [with us] do not make us leave from this [place].
And how will it be known [here]. that I have found favor in Your eyes [before You]—I and Your people—only if You [Your Shechina] go with us, so that we will be distinguished [wonders will be done for us]—I and Your people—[that they will be distinct] from every [other] people on the face of the earth."
Adonoy said to Moshe, "I will also do this thing that you have spoken, for you have found favor in My eyes [before Me], and I know [exalted] you by name."
He [Moshe] then said, "Please [Now] grant me a vision of Your Glory."
He [God] said, "I will cause all My goodness to pass before your presence, and will proclaim the Name, Adonoy, in your presence. I will be gracious to whom I will be gracious, and I will be compassionate to whom I will be compassionate.
And He said, "You cannot see [the] My Presence [of the Shechina], for no man can see My Presence and live."
And Adonoy said, "Behold there is a place with [prepared before] Me, and you shall set yourself on the rock.
When My Glory passes by, I will put you in a cleft [cave] of the rock, and I will cover [shelter] you with My Hand [Word] until I pass by.
Then I will remove [the guidance of] My Hand [Glory], and you will see My Back [that which is behind Me], but My Face [that which is before Me] shall not be seen.

Chapter 34

Adonoy said to Moshe, "Carve out two stone tablets for yourself just like the first ones. And I will write upon these tablets the words which were on the first Tablets that you broke.
Be ready for the morning, and in the morning go up to Mount Sinai and stand there before Me on the top of the mountain.
No man shall go up with you, nor shall any man be seen on the entire mountain; even the sheep and cattle shall not graze before that mountain."
He [Moshe] carved out two stone tablets just like the first ones. Moshe rose early in the morning, and went up to Mount Sinai, as Adonoy had commanded him; and he took the two stone tablets in his hand.
Adonoy descended [became revealed] in a cloud and it stood with him there; and he [Moshe] called out [invoked] the Name, Adonoy.
Adonoy [made his Shechina pass] passed before him, and proclaimed: "Adonoy, Adonoy, Almighty, merciful and gracious, slow to [distancing] anger, and [making] abounding in kindness [goodness] and truth [abound].

He preserves kindness for thousands [of generations], bearing [forgiving] iniquity, transgression [rebellion] and sin. He clears [acquits the penitent] [forgives those who return to his Torah] and he does not clear [acquit the impenitent], visiting the iniquity of the fathers upon the children, and [rebellious] children's children, [even] upon the third and fourth [generation]."
Moshe hastened, bowed to the ground, and prostrated himself,
and said, "If I have found favor in Your eyes [before You] my Master, let [the Shechina of] my Master go among us; although it is a stiff-necked people, pardon our iniquity and our sins, and take us as Your own possession."
And He said, "I hereby make a covenant; before all your people I will perform wonders such as have not been created in all the earth or for any nation; and all the people in whose midst you are, will see how awesome is the deed of Adonoy which I will perform for you.
Preserve for your own sake that which I command you today. I am driving out [from] before you the Emorites, the Canaanites, the Chitites, the Perizites, the Chivities, and the Yevusites.
For your own sake, be careful not to make a covenant with the people who live in the land to which you are coming, lest it be a trap in your midst.
Rather you must shatter their altars, break down their monuments, and cut down their asherah-trees.
For you must not prostrate yourselves to another god [false gods of the peoples], because Adonoy—Jealous is His Name—He is a Jealous Almighty [God].
[Take care] not to make a covenant with the people who live in the land, and go astray after their [false] gods [religions], and sacrifice to their [false] gods, [for he] will then call you and you will eat of his sacrifice.
You will [then] accept his daughters [as wives] for your sons. His daughters will stray after their [false] gods, and they will lead your sons to stray after their [false] gods.
You must not make molten gods for yourselves.
Preserve the Festival of Matzos. Eat matzos for seven days as I commanded you, at the appointed time in the month of ripening [grain]; for in the month of ripening [grain] you went out of Egypt.
All that opens the womb [the first-born] is Mine, and of all your livestock that is male [you shall sanctify], that open [the womb] [the first-born] both cattle and sheep.
The [first-born] donkey that opens the womb shall be redeemed with a sheep, and if it is not redeemed, you must break its neck. [You must] redeem all first-born of your sons, and you must not appear before Me empty-handed.
Six days you shall work but on the Seventh day you must cease; you must cease plowing [sowing] and harvesting.
Make the Festival of Shavuos, [with bringing] the first crops of the wheat harvest; [also] the Festival of the Harvest at the turn of the year.
Three times a year all your males shall appear before the Presence of the Master [of the world], Adonoy, God of Yisrael.
For I will drive out the nations before you, and I will expand your boundaries; and no man will covet your land when you go up to appear before Adonoy, your God, three times a year.
Do not slaughter [the Pesach-offering to offer] the blood of My sacrifice [Pesach-offering] while there is chometz; and do not allow to remain overnight until morning [off the Altar] any [fats] of the offering of the Pesach Festival.

The first fruits of your land, you shall bring to the House [of the Sanctuary] of Adonoy, your God. You must not cook a kid in its mother's milk [eat meat with milk].
Adonoy said to Moshe, "Write these words down for yourself, for with [regarding the expression of] these words I have made a covenant with you and with [the B'nei] Yisrael."
He [Moshe] remained there with [before] Adonoy for forty days and forty nights. He did not eat bread nor drink water, and He wrote on the tablets the words of the covenant, the Ten Words [commandments.]
And when Moshe came down from Mount Sinai, and the two Tablets of the Testimony were in Moshe's hand when he came down from the Mountain. Moshe did not know that the skin [splendor of the glory] of his face had become radiant [increased] when He [God] spoke to him.
When Aharon and all the B'nei Yisrael saw Moshe, and beheld that the skin [splendor of the glory] of his face had become radiant [increased], they were afraid to come close to him.
Moshe called to them and they returned to him—Aharon and all the leaders of the congregation—and Moshe spoke to them.
After that, all the B'nei Yisrael came close [to him] and he commanded them [regarding] all that Adonoy had spoken with him on Mount Sinai.
When Moshe finished speaking with them, he placed a [face] cover[ing] over his face.
[But] when Moshe came before Adonoy, to speak to Him; he removed the [face] cover[ing] until he was ready to leave. and he would then go out and speak to the B'nei Yisrael, [telling them] what he had been commanded.
The B'nei Yisrael saw Moshe's face, that the skin [splendor of the glory] of Moshe's face had become radiant [increased], and Moshe replaced the [face] cover[ing] over his face until he would come in to speak to Him [Adonoy].

Chapter 35

Moshe assembled the entire congregation of the B'nei Yisrael, and said to them, "These are the words that Adonoy has commanded you to do.
Work may be done six days, but the seventh day must be holy to you, it is a Shabbos of Shabbos to [before] Adonoy. Whoever does work on it shall be put to death.
You must not kindle a fire in all your dwelling places on the day of Shabbos."
Moshe said to the entire congregation of the B'nei Yisrael, saying, "This is the word that Adonoy has commanded:
Take [collect] from among yourselves a terumah-offering to [before] Adonoy. Every man who is generous of heart shall bring a terumah-offering to [before] Adonoy: gold, silver and copper,
And greenish-blue wool, dark red wool, crimson [colored] wool, fine linen, and goat's hair,
and red-[dyed] rams' skins, tachash [multicolored] skins, and accacia wood,
and oil for the light, spices for annointing oil, and for the incense of aromatic spices,
and onyx stones, and stones for setting into the ephod and the breastplate.
All those who are wise in heart among you shall come and make all that Adonoy has commanded.
The mishkon, its tent and its cover, its clasps, and its planks, its bars, its pillars and its sockets.
The ark and its poles, its cover and the partition screen.
The table and its poles, and all its vessels, and the show breads.

The menorah for light, and its vessels, and its lamps and the oil for the light.
The incense [spices] altar, and its poles, and the annointing oil, and the incense of aromatic spices, and the screen for the entrance, at the entrance of the mishkon.
The altar for burnt-offerings, with its copper grate, its poles and all its vessels, the laver and its base.
The curtains for the enclosure, its pillars and its sockets, and the screen for the entrance of the enclosure.
The stakes of the mishkon, and the stakes of the enclosure and their ropes.
The covering cloths [of service] for the holy articles [to serve in the Sanctuary], and the sacred garments for Aharon the kohein, and the garments for his sons to wear when they serve.
The entire congregation of the B'nei Yisrael departed from the presence of Moshe.
Every man whose heart lifted him up came—and every one whose generous spirit inspired [filled] him brought a terumah-offering to [before] Adonoy, for the work of the Tent of Meeting, and for all [that was needed for] its service, and for the sacred garments.
And they came—both men and [brought—men in addition to] woman—all who were generous of heart brought bracelets, nose rings, finger rings, and buckles—all kinds of golden vessels—and every man that offered a wave-offering of gold unto [before] Adonoy.
Every man who had with him greenish-blue wool, dark red wool, crimson [colored] wool, fine linen, goats' hair, red dyed rams' skins, and tachash [multicolored] skins brought them.
Everyone who did lift up a terumah-offering of silver or copper, brought the terumah-offering to [before] Adonoy; and everyone who had with him acacia wood for use in the work of the service, brought it.
And every wise-hearted woman spun with her hands; and they brought the spun yarn of greenish-blue wool, dark red wool, crimson [colored] wool and fine linen.
And all the women whose hearts inspired them with wisdom, spun the goat's hair.
And the leaders [of the tribes] brought onyx stones, and stones for setting into the ephod and breastplate.
And the spices, and the oil for the light, and the anointing oil, and the incense of aromatic spices.
Every man and woman whose generous heart inspired them to bring something for all the work that Adonoy had commanded to be done through Moshe [did so]. The B'nei Yisrael brought a free-will gift to [before] Adonoy.
Moshe said to the B'nei Yisrael, "See, Adonoy has designated [exalted] by name, Betzalel, son of Uri, son of Chur, of the tribe of Yehudah.
And He endowed him with Divine [the] spirit [of prophecy from before Adonoy], with wisdom, with understanding, with knowledge and with [the skill to perform] all types of crafting.
And to devise [plans] [teach craftsmanship] with ingenuity, to execute [those plans] in gold, in silver and in copper.
And in masonary [to cut precious stones] for settings, and in carpentry, to execute all kinds of clever tasks [of craftsmanship].
And the ability to instruct he instilled in his heart, he (Betzalel) and Oholiov, the son of Achisomoch of the tribe of Dan.
He filled them with wisdom of the heart, to execute all the tasks of the engraver [carpenter], the craftsman, and the embroiderer of greenish-blue wool, dark red wool, crimson [colored] wool, fine linen, and the [the tasks of] weaver, [also] that of laborers and planners [those who teach craftsmanship].

Chapter 36

And they shall execute—Betzalel and Oholiov—and every wise-hearted man whom Adonoy had endowed with wisdom and insight to know (how) to execute in all of the holy work—all that Adonoy had commanded.
Moshe called to Betzalel and to Oholiov, and to every wise-hearted man whom Adonoy had endowed with wisdom in his heart, everyone whose heart moved him to approach the task—to execute it.
And they took from before Moshe, all the terumah-offering which the B'nei Yisrael brought for the tasks of the holy work, to execute it. And they continued to bring gifts each and every morning.
All the wise men came—who were executing all the holy tasks—each and every man from the task in which he was engaged.
They said the following to Moshe: the people are bringing too much—more than is needed for the tasks which Adonoy has commanded to execute.
Moshe commanded—and they proclaimed throughout the encampment saying, "Let no man or woman bring any more material for the sacred offering." And the people stopped bringing.
The material was enough for all the work that had to be done, and some was left over.
All craftsmen with the spirit of wisdom made the mishkon out of ten drapes, (consisting of) twined fine linen, greenish blue wool, dark red wool and crimson [colored] wool, figures of Cherubim, the work of a craftsman.
The length of each drape was twenty eight amohs, and each drape was four amohs wide. All drapes had the same measure.
He joined (sewed) five of these drapes together, and the other five drapes he joined (sewed) together.
He made loops of greenish blue wool on the edge of the drape which was at the (innermost) end of the (first) group. He did the same on the edge of the drape which was the innermost end of the second group.
He made fifty loops on (the edge of) one drape and he made fifty loops on the edge of the drape which was on the second group. The loops were opposite one another.
He made fifty golden clasps and he joined the drapes (of each group) together with the clasps. The mishkon was thus one unit.
He made drapes of goats' hair for a covering over the mishkon. He made eleven such drapes.
The length of each drape was thirty amohs, and the width of each drape was four amohs. The eleven drapes were of the same measure.
And he joined together five drapes by themselves, and six drapes by themselves.
He made fifty loops on the edge of one drape which was the innermost end of the (first) group and he made fifty loops on the edge of the drape which was on the second group.
He made fifty copper clasps to join the tent together making it one.
He made a covering for the tent out of red dyed rams' skins, and a covering of tachash [multicolored] skins above that.
He made planks for the mishkon out of acacia wood; (these planks) stood upright (vertically).
Each plank was ten amohs long, and one and one half amohs was the width of each plank.
Each plank had two (square) pegs, exactly parallel to each other. In this manner he made all the planks of the mishkon.
He made these planks for the mishkon, twenty planks for the southern side.
He made forty silver sockets, (and placed them) under the twenty planks. There were two sockets under one plank (one) for each of the two pegs, and two sockets under the other plank, (one) for each of the two pegs.
For the second wall of the mishkon, to the northern side, he made twenty planks.

(He made) their forty silver sockets, two sockets under each plank, two sockets under each plank.
For the western end of the mishkon he made six planks.
He made two planks for the corners of the mishkon at the rear side [their ends].
They were coupled together on the bottom, and they were coupled together evenly on the top with one (square) ring. In this manner he made the two (planks) which were at the two corners.
There were eight planks, and their silver sockets, totaling sixteen sockets, two sockets, two sockets under each plank.
He made bars out of acacia wood, five for the planks of one wall,
and five bars for the planks of the second wall of the mishkon, and five bars for the planks of the western (back) wall of the mishkon.
He made the middle (center) bar to go through the planks, [reinforcing the planks] from one end to the other.
He overlaid the planks with gold, and made their rings out of gold to hold the bars. He (also) overlaid the bars with gold.
He made the paroches (partition) out of greenish blue wool, dark red wool, crimson [colored] wool, and fine, twined linen, the work of a craftsman, with figures of Cherubim (woven into it).
He made for it (the paroches) four acacia-wood pillars and he overlaid them with gold. Their hooks were also of gold. He cast for them four silver sockets.
He made a screen for the entrance of the tent, of greenish blue wool, dark red wool, crimson [colored] wool, and fine twined linen. It was the work of an embroiderer.
(He made) five pillars (to hold the screen), along with their hooks and he overlaid their caps and bands with gold. Their five sockets (he made of) copper.

Chapter 37

Betzalel made the ark of acacia wood, two and one-half amohs long, one and one-half amohs wide, and one and one-half amohs high.
He covered it with pure gold from inside and out. He made for it a golden crown-like rim around (its top).
He cast four gold rings on its (the ark’s) four corners, two rings on one side and two rings on the other side.
He made two poles of acacia wood, and overlaid them with gold.
He placed the poles in the rings on the sides of the ark, so that the ark can be carried with them.
He made a cover (for the ark) of pure gold, two and one-half amohs long, and one and one-half amohs wide.
He made two golden Cherubim. He hammered them out of the two ends of the (ark) cover.
One Cherub out of one end [side], and one Cherub out of the other end [side]. From the (same piece of gold as the) cover itself, he made the Cherubim on its two ends [sides].
The Cherubim had their wings spread upward, sheltering the cover with their wings, and they faced one another, the Cherubim’s faces were (inclined) toward the cover.
He made a table out of acacia wood, two amohs long, one amoh wide, and one and one-half amohs high.
He overlaid it with pure gold, and he made a crown-like rim around it.
He made a ledge of a tefach [high] around (the table), and he made a gold crown-like rim around the ledge.
He cast for it (the table) four gold rings, and placed the rings on the four corners that are on its four legs.
The rings were against the ledge as houses (receptacles) for the poles with which to carry the table.

He made the poles out of acacia wood, and overlaid them with gold with which to carry the table.
He made the vessels that were on the table, its dishes (bread shapes), its spoons (incense bowls), its supports, and its half-hollow tubes by which they (the breads) are covered, out of pure gold.
He made the menorah (out) of pure gold. The menorah was made by hammering (its form out of a solid piece of gold). Its base, its shaft, its cups, its knobs, and its flowers were of it (the same piece of gold).
Six branches extended from its sides, three branches of the menorah from one of its sides, and three branches of the menorah from the second side.
Three cups were engraved in almond-shaped patterns, on one branch with a knob and a flower, and three cups were engraved in almond-shaped patterns, on one branch with a knob and a flower. So was (the form) of each of the six branches that extended from (the shaft) of the menorah.
The (shaft of the) menorah had four cups, engraved in almond shaped patterns, with their knobs and their flowers.
There was a knob under the two branches extending from it, and a (second) knob under the (second) two branches extending from it, and a (third) knob under the (third) two branches extending from it. (This held true) for the six branches that extended from it (the menorah's shaft).
Their knobs and their branches were made out of (the menorah) itself. It was all made of a single hammered work of pure gold.
He made seven lamps (for the menorah), and its tongs and its (ash) scoops, of pure gold.
He made it out of a kikar of pure gold, together with all its vessels.
He made the [spice] incense altar out of acacia wood, one amoh long and one amoh wide, it was square, and two amohs high. Its horn-like elevations were of one piece with it.
He overlaid it with pure gold, on its top, its walls all around, and its horn-like elevations. He made a gold crown-like rim all around it.
He made two gold rings for it under its crown-like rim on two of its corners, on its two opposite sides, to house the poles with which to carry it.
He made the poles out of acacia wood and overlaid them with gold.
He made the sacred anointing oil and the pure perfumed incense, according to the work of the perfumer.

Chapter 38

He made the burnt-offering altar out of acacia wood. It was five amohs long and five amohs wide, it was square, and three amohs high.
He made its raised projections on its four corners. Its raised projections were one piece with it, and he overlaid it with copper.
He made all the vessels of the altar, its pots, its scoops, its basins, its flesh-hooks, and its fire pans. He made all of its vessels out of copper.
He made for the altar a grate of copper netting, under its rim extending downward, (so that the grate reached) to the middle of the altar.
He cast four rings on the four corners [sides]of the copper grating to house the poles.
He made the poles of acacia wood, and overlaid them with copper.
He placed the poles into the rings that were on the (two) sides of the altar to carry it with them. He made it a hollow structure constructed from boards.
He made the basin out of copper and its base out of copper, from the mirrors of the women who had gathered [come to pray] at the entrance of the Tent of Meeting.
He made the enclosure (for the mishkon). On the south side the curtains for the enclosure were made of fine, twined linen, one hundred amohs long.

It had twenty pillars and twenty copper sockets. The hooks and bands of the pillars were of silver.
On the north side, (its length was) one hundred amohs. It had twenty pillars and twenty copper sockets. The hooks and bands of the pillars were of silver.
On the west side, the curtains were of fifty amohs. It had ten pillars and ten sockets. The hooks and bands of the pillars were of silver.
(The width of the enclosure) on the east side was fifty amohs.
Curtains fifteen amohs long were on one flank (of the entrance). They had three pillars and three sockets.
The other flank, on either side of the gate to the enclosure (there also were) curtains fifteen amohs long. They (too) had three pillars and three sockets.
All curtains around the enclosure were made of twined, fine linen.
The sockets for the pillars were of copper, the hooks and bands of the pillars were of silver, and the covering of their tops was of silver. All pillars of the enclosure had silver bands.
The screen at the entrance of the enclosure was the work of an embroiderer. It was made of greenish blue wool, dark red wool, crimson [colored] wool, and twined, fine linen. It was twenty amohs long and the height in the width was five amohs, corresponding to the curtains of the enclosure.
(The screen) had four pillars and four copper sockets, silver hooks, and their tops and bands were overlaid with silver.
All the stakes of the mishkon and the surrounding enclosure were made of copper.
These are the accounts of the mishkon, the mishkon of Testimony, that were drawn up by Moshe’s order; for the work of the Levites under the direction of Isamar, son of Aharon the kohein.
Betzalel, son of Uri, son of Chur, of the tribe of Yehudah, made all that Adonoy commanded Moshe.
With him was Oholiav, son of Achisamach, of the tribe of Dan, sculptor [carpenter] and craftsman, and embroiderer in greenish-blue wool, dark red wool, crimson [colored] wool, and fine linen.
All the gold that was used for the work in all the work of the Sanctuary. The gold donated as a wave offering amounted to twenty-nine kikar and seven hundred and thirty shekel [selaim], (measured) by the [selaim of the] Sanctuary standard.
The silver (collected) by the community census (amounted to) one hundred kikar, and one thousand seven hundred and seventy-five shekel [selaim], (measured) by the [selaim of the] Sanctuary standard,
one beka per person, (the equivalent of) a half-shekel[sela], (measured) by the [selaim of the] Sanctuary standard, from each one included in the census, from the age of twenty years and up, for six hundred and three thousand five hundred and fifty (men).
One hundred kikar of this silver was (used) to cast the sockets for the mishkon and the sockets for the paroches (partition). One hundred sockets (were cast) from one hundred kikar, one kikar for each socket.
Of the (remaining) one thousand seven hundred and seventy-five (shekel) he made hooks for the pillars, overlaid their caps and made bands for them.
The copper (donated as) a wave offering (amounted to) seventy kikar, and two thousand four hundred shekel [selaim],
from which he made sockets for the entrance of the Tent of Meeting, the copper altar with its copper grate, all the altar’s vessels,
the sockets around the enclosure, the sockets for the entrance of the enclosure, all the stakes for the mishkon, and all the stakes around the enclosure.

Chapter 39

From the greenish-blue wool, dark red wool, and crimson [colored] wool, they made garments of distinction [service] for service in the Sanctuary, and they made sacred garments for Aharon, just as Adonoy commanded Moshe.
He made the eiphod out of gold, greenish-blue wool, dark red wool, crimson [colored] wool, and twisted, fine linen.
They beat the plates of gold and cut (them) into threads to work them into the greenish-blue wool, into the dark red wool, into the crimson [colored] wool, and into the fine linen, the work of a craftsman.
They made shoulder straps attached to it, attached at its two corners [sides].
The eiphod's belt [that enhances it] which was on it, was woven with it in the same manner (as the eiphod) (with) gold, greenish-blue wool, dark red wool, crimson [colored] wool, and twined, fine linen. just as Adonoy commanded.
They placed the shoham stones in gold settings, They (the stones) were engraved like the engraving of a signet (ring) [with script that is clear], with the names of the B'nei Yisrael.
He set them on the shoulder straps of the eiphod, as remembrance stones for the B'nei Yisrael, just as Adonoy commanded Moshe.
He made the breastplate the work of a craftsman, in the same manner the eiphod was made, (out of) gold, greenish-blue wool, dark red wool, crimson [colored] wool and twined, fine linen.
They made the breastplate a doubled square, a span in its length and a span in its width.
They filled them (the breastplate settings) with four rows of [precious] stones: The first row: An odem (ruby), pitda (topaz), and barekes (emerald), (was placed on) the first row [one].
The second row: nofech (carbuncle), sapphire, and yahalom (diamond).
The third row: leshem (opal), shevo (agate), and achlomo (amethyst).
The fourth row: tarshish (chrysolite), shoham (onyx), and yoshfei (jasper). (They were) placed in gold settings in their fullness.
These stones had the names of the B'nei Yisrael, twelve of them by their names, each one's name [written in script that is clear like they engrave in a signet ring] engraved as on a signet (ring), representing the twelve tribes.
They made twisted end-chains for the breastplate, braided work of pure gold.
They made two gold settings, and two gold rings. They set the two gold rings at the two (upper) corners [sides] of the breastplate.
They put (attached) the two gold-braided chains on the two rings, at the corners [sides] of the breastplate.
The two ends of the two braided chains [that are on its two sides] they put (attached) to the two settings, and placed them on the shoulder straps of the eiphod toward the front.
They made two gold rings and set them on the two (lower) corners [sides] of the breastplate, on its edge that was on the inner side of the eiphod.
They made two gold rings and placed them on the two shoulder straps of the eiphod, on the bottom, toward the front, against where they were joined, above the eiphod's belt.
They bound the (lower) rings of the breastplate to the (lower) rings of the eiphod with a cord of greenish-blue wool, so that it (the breastplate) remained against the eiphod's belt, so that the breastplate did not move from the eiphod, just as Adonoy commanded Moshe.
He made the robe of the eiphod of woven work, completely out of greenish-blue wool.

The opening of the robe was turned inward like the opening around a coat of armor, with a border [encircling] all around the opening so that it did not tear.
They made on the robe's (lower) hem, pomegranates of greenish-blue wool, dark red wool, crimson [colored] wool, (that were) twined together.
They made pure gold bells, and put the bells between the pomegranates, on the (lower) hem of the robe all around, between the pomegranates.
A bell and a pomegranate, a bell and a pomegranate, on the (lower) hem of the robe all around, for performing (Divine) service, just as Adonoy commanded Moshe.
They made fine linen undershirts, of woven work, for Aharon and his sons.
(They made) a fine linen turban, and the slendor of the fine linen turban-hats, and the linen pants, (all out of) fine, twined linen,
(They made) the sash-belt of fine, twined linen, and greenish-blue wool, dark red wool, and crimson [colored] wool, the work of an embroiderer, just as Adonoy commanded Moshe.
They made a diadem—a holy crown, of pure gold. They wrote upon it a writing in the manner of a signet (ring) [an engraving in script that is clear], "Holy unto Adonoy."
They put (fastened) on it a greenish-blue wool cord, to fasten it to the turban from above, just as Adonoy commanded Moshe.
Thus was completed all the work of the mishkon of the Tent of Meeting. B'nei Yisrael did everything just as Adonoy commanded Moshe, so they did.
They brought the mishkon to Moshe—the Tent and all its vessels, its clasps, planks, bars, pillars, and sockets,
the covering of the red dyed rams' skins, and the covering of the tachash [multicolored] skins, and the paroches (partition)-screen,
the ark of the Testimony, its poles, its cover,
the table, all its vessels, the showbread,
the pure Menorah, its lamps, the lamps to be set in order, all its vessels, oil for light,
the golden altar, the anointing oil, the incense of spices, the screen for the entrance of the Tent,
the copper altar and its copper grate, along with its poles and all its vessels, the laver and its base,
curtains for the enclosure, its pillars and its sockets, the screen for the entrance to the enclosure, its cords and its stakes, all the vessels for the service of the mishkon of the Tent of Meeting,
the garments of distinction [service] for service in the Sanctuary, the sacred garments for Aharon the kohein, and the garments of his sons for priestly service.
According to all that Adonoy commanded Moshe, so did B'nei Yisrael do all the work.
Moshe saw the entire work, and behold, they did it just as Adonoy commanded, so had they done, and Moshe blessed them.

Chapter 40

Adonoy spoke to Moshe saying.
"On the first day of the first month, you should set up the mishkon of the Tent of Meeting.
Place the ark of Testimony there, and spread [cover] the paroches (partition) over the ark.
Bring in the table and set it in order. Bring in the menorah and light its lamps.
Place the golden altar for burning incense [of spices], before the ark of Testimony. Place the screen at the mishkon's entrance.
Place the burnt-offering altar in front of the entrance of the mishkon of the Tent of Meeting.

Place the laver between the Tent of Meeting and the altar, and put water into it.
Put up the enclosure all around, and set up the screen for the enclosure’s entrance.
Take the anointing oil, and anoint the mishkon and everything in it. Sanctify it and all its vessels so that it will become holy.
Anoint the burnt-offering altar and all its vessels. Sanctify the altar so that the altar becomes holy of holies.
Anoint the laver and its base and sanctify it.
Bring Aharon and his sons to the entrance of the Tent of Meeting, and immerse them in a mikveh.
Clothe Aharon with the sacred garments. Anoint him and sanctify him so that he may serve as a kohein to [before] Me.
Bring his sons and clothe them with undershirts.
Anoint them as you anointed their father, so that they may serve as kohanim to [before] Me. This should be done so that their anointing will make them an eternal kehunah throughout their generations.”
Moshe did according to all that Adonoy commanded him—so he did.
It was in the first month of the second year, on the first day of the month, that the mishkon was set up.
Moshe set up the mishkon, placed its sockets, put up its boards, put in its bars, and set up its pillars.
He spread the tent over the mishkon and placed the tent’s covering above it, just as Adonoy commanded Moshe.
He took the Testimony and placed it into the ark, put the poles on the ark, and put the cover on top of the ark.
He brought the ark into the mishkon and fastened the paroches (partition)-screen so that it covered the ark of Testimony, just as Adonoy commanded Moshe.
He placed the table in the Tent of Meeting on the north side of the mishkon, outside the paroches (partition).
He set upon it an arrangement of bread before Adonoy, just as Adonoy commanded Moshe.
He placed the Menorah in the Tent of Meeting, opposite the table, on the south side of the mishkon.
He lit the lamps before Adonoy, just as Adonoy commanded Moshe.
He placed the golden altar inside the Tent of Meeting, in front of the paroches.
He burned the incense of spices upon it, just as Adonoy commanded Moshe.
He set up the screen at the mishkon’s entrance.
He placed the burnt-offering altar at the entrance of the mishkon of the Tent of Meeting. He sacrificed on it a burnt-offering and a meal-offering, just as Adonoy commanded Moshe.
He set the laver between the Tent of Meeting and the altar, and put water into it for washing [sanctification].
Moshe, Aharon and his sons washed [would sanctify] their hands and feet from it,
when they came to the Tent of Meeting and when they approached the altar they would wash [sanctify themselves], just as Adonoy commanded Moshe.
He set up the enclosure around the mishkon and the altar, and put up the screen at the enclosure’s entrance, and thus Moshe completed the work.
The cloud covered the Tent of Meeting, and the glory of Adonoy filled the mishkon.
Moshe was unable to enter the Tent of Meeting because the cloud rested on it, and the glory of Adonoy filled the mishkon.
When the cloud rose up from over the mishkon, the B’nei Yisrael would set out in all their travels.
If the cloud did not rise, they would not set out until the day that it rose.

For the cloud of [the Glory of] Adonoy was upon the mishkon by day, and there was a [vision of] fire in it by night, before the eyes of the entire Beis Yisrael, in all their travels.